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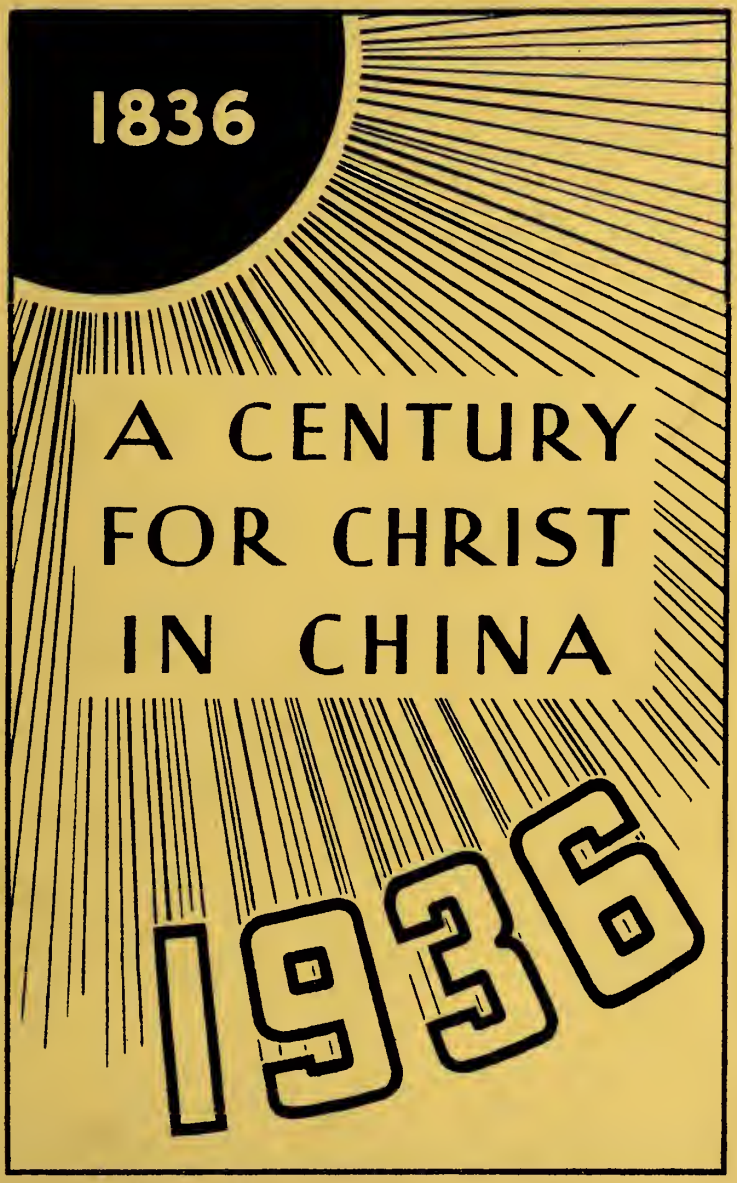

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A CENTURY FOR CHRIST IN CHINA

1936

FOREIGN MISSION BOARD
SOUTHERN BAPTIST CONVENTION
RICHMOND, VIRGINIA

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PREFACE

Nineteen hundred and thirty-six marks the hundredth anniversary of the beginning of Baptist mission work in China. The centennial is being widely celebrated in both the Northern and Southern Baptist Conventions as well as in China. The Chinese Baptists are making it an occasion for a great soul-winning movement, for which we unite in praise and petition to God.

In her last letter to the homeland, Mrs. Henrietta Hall Shuck, America's first woman missionary to China, sent a plea which was written from the deepest passion of her heroic life, "Do what you can for China." As we review the progress of the past century and enter the portals of another, may every Baptist highly resolve to *do what he can for China.*

This booklet is a compilation of facts furnished by missionaries from our four missions in China. To them we owe a debt of gratitude, and also to the members of the Foreign Mission Board staff who edited the material and prepared it for publication. It is sent forth with the prayer that it may quicken interest in and zeal for the work of Christ's kingdom throughout the bounds of our Convention.

WADE H. BRYANT, *Chairman*
Southern Baptist Convention Committee
on China Baptist Centennial.

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CHAPTER I

COMRADES IN CHRIST ENTER CHINA

During this centennial year that dawned last September 22, 1935, Southern Baptists everywhere would pause before they step over the threshold of a new century for Christ in China. Looking back across the period of a hundred years that has passed since that young Virginian couple sailed away from Boston as the first American Baptist missionaries to China, one sees upon the stage set by the years a panorama of scenes snapped from the experiences of 512 who have gone out from the Southern Baptist Convention to China since the memorial day in September, 1835.

These first young Southern missionaries went forth under the ensign of the Triennial Baptist Convention. It was not until ten years later that the Foreign Mission Board of the Southern Baptist Convention was organized, and Mr. Shuck immediately applied for a transfer from the Triennial Baptist Convention to the Southern Baptist Convention.

The story of what Southern Baptists have dedicated to Christ and accomplished in His name in China during these ninety years since they came together as a convention, and during these hundred years since these first young southerners went to China as missionaries is both encouraging and depressing. Viewed from the perspective of the present mission property, the native autonomy in evidence in all of Southern Baptist missions, the number of believers, and the four Southern Baptist missions in China challenge one to praise God for his manifold blessings upon Southern Baptists' every effort in the celestial kingdom. But viewed in comparison with the vastness of a hundred years, these achievements seem very meager and unworthy. One wonders why Southern Baptists have not done more. Parallel with the present status, one visualizes the uncaptured possibilities of the past century for Christ in China. Instead of an average of only five missionaries to China every year, one dreams of what Southern Baptists might have done and could have done. This thought both depresses and stimulates; it bids Southern Baptists to make the new century dif-

ferent for Christ, better for Christ. "He shall not fail nor be discouraged until justice is set in all the earth; and the isles shall wait for him." (Isaiah's description of Christ.)

A GOOD BEGINNING—BUT ONLY A BEGINNING

Dr. Charles E. Maddry, the Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention returns from a seven months' survey of the Orient "convinced that Southern Baptists have made a good beginning in China, but *only* a beginning and that every door stands wide open" for a new century for Christ.

In order to appreciate and grasp the vast opportunities for claiming all of China for Christ during this new century, one needs to review the fields and grasp something of a comprehensive conception of Southern Baptists' beginnings.

Before listing the present missions and stations of China, it will be well for the sake of clearness to state that a mission is composed of those missionaries who are located near enough to each other to make it convenient for them to meet together occasionally for counsel, fellowship and worship. The missions are organized with officers and definite plans and regulations, thus insuring harmony, more unity and efficiency in carrying out the work and plans of the mission.

A mission station is the location in which missionaries live. Preaching points where the missionaries do not live are callled out-stations. Missions are usually composed of missionary representatives who live in several stations.

Southern Baptists have four missions in China, and connected with these are twenty-nine stations. In addition to these main locations, there are scores of out-stations to which the efforts of Southern Baptist missionaries extend. The four missions and other main stations in the order that they were entered are:

South China Mission (1845) [First Southern Baptists arrived in 1835]—Canton, Shiu Hing, Shiuchow, Wuchow, Macao, Kong Moon, Kweilin and Waichow,

Central China Mission (1847)—Shanghai, Shanghai University, Soochow, Chinkiang, Yangchow, Wusih, and Kunshan,

North China Mission (1860)—Hwanghsien, Pingtu, Laichow-Fu, Chefoo, Laiyang, Tsingtao, Tsiningchow, Harbin and Dairen, Tsinan,

Interior China Mission (1904)—Chengchow, Kaifeng, Pochow, and Kweiteh.

More than one-half of Southern Baptists' missionaries are located in these four missions in China. A statistical survey of the dividends of this first century reveals the following pertinent facts and figures: 221 Southern Baptist churches with a membership of 41,450; 132 schools with an enrollment of 11,893 students; 156 young peoples' societies with 2,912 members; 124 woman's missionary societies with 3,167 members; twenty-two hospitals with 115 native and foreign doctors and nurses rendering 185,194 treatments last year; a great Baptist Publishing House and such a vast amount of extension work that it is impossible to list or estimate it.

This brief resumé makes one eager to know more in detail the experiences, the adventures, the sufferings, the triumphs that have been invested to produce these results. One also constantly finds himself dividing these results by a hundred years. Such long division fills one with regret and remorse. How patient is the Lord as he waits on his own children to carry the love message of his great Father-heart to the lost four hundred millions of China.

OTHER CHRISTIAN COMRADES IN CHINA

In order to secure an accurate appraisal of the results of a century for Christ in China, one must at least take cognizance of the other foreign mission agencies who have also had a share in the century's kingdom progress.

Miss Mary C. Alexander, the author of "Seedtime and Harvest," says that "other missions and missionaries have been in

South China as long and some longer than either Northern or Southern Baptists. Next to the London Missionary Society, that had appointed Morrison (1807) and Milne and others during the first decades of the nineteenth century, came the American Board of Commissioners for foreign missions. Others soon followed until by 1915, there were twenty-four mission bodies working in Kwangtung and Kwangsi Provinces," the two provinces of South China in which Southern Baptists are working. The proportion of other boards working in other sections of China is parallel to the South China story. Some worked for years and then withdrew. Others have continued through the years, but changed the names of their agencies sponsoring the work. Some have continued steadfastly under the same insignia.

THE ENGLISH BAPTIST MISSION

When one recalls the first missionary to China, he immediately thinks of England and of Robert Morrison, who, as a representative of the London Missionary Society, arrived at Canton, China, about eight o'clock on the evening of September 7, 1807, and who within three years, had translated the Bible into Chinese. "The Baptist Missionary Society, better known today in China as the English Baptist Missions, is at work in the Provinces of Shantung, Shansi and Shensi, and has an important share in the work of the Christian Literature Society in Shanghai."

Space forbids a detailed presentation of the English Baptists' work in China, but three excerpts from their recent report are indicative of the unique and excellent work that they are doing.

"No account of the work of the English Baptist Mission in Shantung would be complete without a special reference to the Institute founded in Tsinan by the Rev. J. S. Whitewright. Already during his days in Tsingchowfu, Mr. Whitewright had conceived the idea of establishing a kind of museum where matters of interest could be set before the people in a striking way, by means of charts, pictures, exhibits and models. The idea Mr. Whitewright developed when he removed to Tsinan,

and the institution which he founded there soon became well-known throughout China, and even beyond her borders. It is impossible to give a clear idea of the scope of such an institution in a few words. Mr. Whitewright devised charts giving all manner of information on Astronomy, Geography, Geology, Mining, and so forth; he had models made showing some of the great churches of the West, road construction, water works, Red Cross activities, orphanages, and so forth; he had exhibits of stuffed birds and of four-footed animals. Thousands of people, including high officials and common folk, passed through the institution each week, and, while they rested in the waiting room, they would hear the message of the Gospel. Lectures on various subjects were also arranged for under the auspices of the Institute, and a branch called the 'Soldiers' Institute' was established at one of the military camps.

"This work is still being carried on with unabated success under the leadership of Dr. H. R. Williamson and Mr. Y. C. Li.

"As union work in education in Shantung grew, it was felt that the establishment of one large institution had become necessary, and the Shantung Christian University, known more generally now as Cheeloo, was founded. This institution was formed by the linking together of the College of Arts and Science at Weihsien, the Theological College at Tsingchowfu, and the Medical school at Tsinan. Both the English Baptist Mission and the Northern Presbyterians had a substantial share in all these colleges. But it soon became evident that a university with three separate bases was not ideal, and in 1917 the three colleges were concentrated in Tsinan, and housed in a set of new buildings erected for the purpose. The Dominion of Canada has granted to Cheeloo a charter, enabling the institution to confer degrees.

"Perhaps the most distictive contribution made by the English Baptist Mission to the Chinese church is the development of a system whereby the responsibility for carrying on the work of the church is left to the Chinese themselves. 'I have seen nowhere in China,' said Mr. T. H. Sun, of the

National Christian Council, 'a church system established with such potentialities for autonomy and self-propagation as the Baptist Missionary Society's system in Shantung. It is outstanding for its real indigenous fellowship. The pioneers who organized the Shantung system were geniuses, and seemed to grasp the local situation as perhaps nobody else has done. It is a system in a true Chinese setting, and the materials should be given to those who are trying to do the same thing elsewhere.' "

THE SWEDISH BAPTIST MISSION

"This mission has not yet a missionary grave on the field after more than forty years of residence," writes missionary J. E. Lindberg in his 1935 sketch of the Swedish Baptists in Shantung. "Is that not exceptional in the history of missions? We are all keeping in fresh and grateful memory the manifold occasions, upon which God has proved a shelter in the tumultuous times of revolution, wars, banditry, pestilences, famines and travelling in dangerous times and roads day and night. God in his omnipotence and mercy has never withheld His protection for a single day. He stands by his eternal promises to keep them—for this we will always praise His holy name."

Missionary Lindberg further states that "as early as 1872 a Committee of twelve brethren were nominated in Sweden to work for the furtherance of foreign missions in heathen lands. In the year 1888, Dr. Hudson Taylor and his son visited Sweden and they stirred up quite a new and widespread interest in missions to the Chinese. In 1889 it was unanimously decided at the annual conference in Stockholm to educate, ordain and send out missionaries to China.

"At present there are no less than twelve different Swedish missionary societies working in various parts of the middle kingdom. These support in all 300 missionaries and 750 native helpers. Of these societies it is only the Swedish Baptists who are working in the sacred province of Shantung. This province is reported to have 55,984 square miles, 108 counties and its population is estimated at nearly forty millions.

1. *J. Lewis Shuck, First Baptist Missionary to Arrive in China. 1835—1852.*
2. *Henrietta Hall Shuck, First American Woman Missionary to China. 1835—1844.*
3. *By the Tomb of Henrietta Hall Shuck: Dr. Chas. E. Maddry, Mrs. Maddry, Mrs. J. B. Weatherspoon and Dr. Weatherspoon.*
4. *Matthew T. Yates, First Southern Baptist Missionary to Central China. 1846—1888.*
5. *Mrs. Matthew T. Yates, First Southern Baptist Woman Missionary to Central China. 1846—1894.*

"The pioneer of the Swedish Baptists was Rev. Carl Vingren. He was solemnly ordained at a large gathering in the first Baptist church at Stockholm on the 23rd of September, 1890. He soon set sail for China, where he arrived via London on March 21, 1891. After having changed into Chinese dress, he went to the Language School of the China Inland Mission at Nanking. Having finished his course there, he went to work under earnest prayers for divine guidance to find a suitable field for his mission. He travelled extensively over several provinces in Central China, but was finally led to Shantung province. The mission has at present over eighty out-stations scattered over the large field and they serve as beacon lights in the spiritual darkness."

Since the beginning of its missionary work, the Swedish Baptist mission has stressed evangelism, the distribution of the Scriptures and revivals. Educational, medical and orphanage work have been the doors entered by Swedish Baptists as they have fervently and loyally presented salvation unto the Chinese of Shantung.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

This Board of the Northern Baptist Convention like the Foreign Mission Board of the Southern Baptist Convention is one of the successors to the Foreign Mission Board of the Triennial Convention. A century ago, when Rev. and Mrs. J. Lewis Shuck went out to South China, Northern and Southern Baptists were united under the Triennial Convention. A year before the missionaries, Rev. and Mrs. J. Lewis Shuck, sailed toward China, Dr. William Dean had been sent out as the first Baptist missionary to Siam to work among the Chinese there. He did not proceed to China proper until 1842. The following year, he and Mr. and Mrs. Shuck organized the first Baptist church in China out on Queens Road in the crowded little seaport town of Hong Kong.

Northern Baptists' work in South China has expanded during these hundred years to Swatow, Ungkung, Chaochowfu, Kityang, Meihsien, Hopo, and Sunwuhsien. Recent statistics show for the South China field alone forty-one missionaries,

497 native workers, 114 churches, 5,884 church members, 119 schools with 6,991 students, five hospitals, eight dispensaries and 65,551 patients treated last year.

Northern Baptists like Southern Baptists have lengthened their cords to take in East and West China, and their labors throughout China indicate the highest type of missionary activity. Whether in church, hospital, school or home, Christ and His victorious power are presented. The following story from the Northern Baptist tract, "After a Century," is indicative of the harvests being reaped from the seed sown by Southern Baptists' sisters and brothers of the North.

THE STORY OF MR. LIU OF HOPO, SOUTH CHINA

He was an opium smoker, fallen so low from his position as a scholar that his wife had disowned him and turned him out of the home. Then he was directed to our mission where he was given a job teaching in the Boys' School, and there he was helped to win out against the opium demon. After three months he was ready to join the church. When that day came his wife came along also with the request that she too be allowed to join with her husband. She said,

"I have to be in my village home and cannot come to church much but I want to say to you that if the Jesus religion has made over my husband from the opium smoker he was to what he is today, I believe in the Jesus religion, and I want to join the church when he does and we'll make a new start together."

Three months after joining the church these two had secured the cooperation of the neighbors and raised money to build a chapel right in their home village. Mr. Liu and his wife are to this day highly respected in the community as Christians, with a Christian home, a fine son and two grandsons.

St. Paul's Church Facade and Cross, Macao, China.

At the Grave of Robert Morrison: Dr. John Lowe, Dr. J. B. Weatherspoon and Rev. J. L. Galloway.

CHAPTER II

THE FIRST FIELD CLAIMED FOR CHRIST

Records vary and dispute over the exact date when Christianity first entered China. When America's first young Baptist missionaries to arrive in China, sailed into Macao a century ago, one of the first sights they beheld was the old St. Paul's church facade and cross, thus indicating that the message of the Cross had evidently arrived many years before.

"History records that centuries ago, as a result of the early Jesuit missionary enterprise, the vigorous Christian movement was started in Japan. This was finally defeated by persecution. Some of the Japanese refugee Christians fled to Macao, a Portuguese concession or settlement on the Southern coast of China. There they erected the St. Paul's church on a prominent eminence in the city. Some years later, this edifice, during an earthquake and fire, was all destroyed except the cross-crowned facade.

"Sir John Bowring was British Consul in Canton in 1849 and Governor of Hong Kong in 1853. One day, during his years of government service in Canton and Hong Kong, as he sailed into the Macao harbor, after one of the violent storms so frequent in these waters, and saw the wreckage of the storm on shore and sea, but the cross on the old St. Paul's facade still towering aloft, he was inspired to write the grand old hymn, 'In the Cross of Christ I Glory,' which has cheered and comforted so many hearts since that day." Surely now when Southern Baptists sing this great old hymn, it will have an added significance. Indeed, when America's first Baptist missionaries arrived in China, this cross towered unnoticed and without recognition in this little seaport town crowded to the limit by the multitude of unevangelized Chinese.

Southern Baptists' South China Mission is set in the midst of the teeming millions of the Kwangtung and Kwangsi Provinces. Kwangtung is about the size of Alabama and Mississippi, with a population seven times as large as that in those two states. Kwangsi is about the size of Oklahoma with

a population three times that of Oklahoma. The total population is approximately 40,000,000, or one-tenth of China. The churches of these two provinces are organized together into the Leung Kwang (two Kwangs) Baptist Association (Convention), and are rapidly assuming more and more of the responsibilities of the South China work.

The South China Mission was the first mission to be organized by the Foreign Mission Board of the Southern Baptist Convention in 1845. Ten years before Rev. and Mrs. J. Lewis Shuck had been sent out to China by the Triennial Convention. After the founding of the Foreign Mission Board of the Southern Baptist Convention, Rev. and Mrs. Samuel P. Clopton were appointed on September 1, 1845, as the first appointees of this new Board. The following March, the Board accepted Rev. and Mrs. (the 2nd) Shuck's application for appointment, and they were immediately transferred to the Southern Board. Mr. and Mrs. Clopton arrived safely in South China and studied the language for a year in preparation for service. Only a few days before Mr. Clopton was due to preach his first sermon, he was stricken with a tropical disease that claimed his life immediately and the Shucks were left to labor alone.

"Ten years after this date, in 1855, Dr. R. H. Graves, of Maryland, was sent to the South China Mission and for fifty-seven years lived out a noble missionary career. He founded Graves Theological Seminary at Canton, the first of our Theological Schools to be organized. He lived to witness the opening of all save one of the seven main stations in the South China Mission. He wrote extensively upon Biblical and Theological subjects. Through the ministry of medicine he did much to alleviate suffering.

"Along with Dr. Graves, Brother E. Z. Simmons, of Mississippi, labored for forty-two years. Dr. Simmons was a great evangelistic field missionary.

"With the names of Graves and Simmons must be associated that of Dr. G. W. Greene, of North Carolina, who went out in 1891 and gave twenty years of useful service.

His most notable contribution was through teaching in Graves Theological Seminary.

"Drs. Greene, Simmons and Graves passed to their reward within a year of each other. They formed a blessed triumvirate which has become one of the most sacred memories of the South China Mission.

"Space will not permit the mention of all who have labored in South China, but one other must be briefly discussed—Miss Lula F. Whilden, who was born in South Carolina about three years before her parents sailed in 1848 for China. Her mother died in Canton when scarcely a year had passed. Her father brought the children back to America. Miss Lula, when she grew up to young womanhood, caught the spirit of her mother, and at the age of twenty-four was back in South China where she lived a devoted, self-sacrificing life for forty-three years. The poor women of Canton knew of her ministrations, particularly those who lived such a desperately trying life upon the boats on the river front. She was the first to engage in effort in behalf of the blind."

And mere mention of the blind reminds one of that gracious saint, Mrs. Roswell H. Graves (Janie Lowrey) who for forty-eight years has labored among the Chinese of South China, and who has given her latter years to the blind children of the Mo Kwang School. Mrs. Graves is eighty-one and blind. She has only recently returned to her native state of Mississippi to spend the twilight days of her life.

Another whose influence can never fade was Mrs. Valeria Page Green, who gave forty-four years of leadership and service to South China. Because of Mrs. Green's initiative and wise guidance, there is a strong, vigorous and well-graded Woman's Missionary Union functioning throughout the churches of the South China Mission. As founder and principal of the Pooi In Woman's Training School, she gave to the Christian womanhood of South China a blessed opportunity that parallels the privilege of the W. M. U. Training School of Louisville, Kentucky, for Southern Baptist young women.

When one mentions the name of Dr. R. E. Chambers, one immediately thinks of the China Baptist Publication So-

ciety organized in 1899 in Canton. Dr. Chambers served for thirty-three years as its secretary and did more than any other one man to guide and enlarge its channels of service for the Master in China. But in addition to this chief achievement, Dr. Chambers contributed more than records can ever tell to the wise development of native initiative and leadership. His observations of character and ability were keen and accurate, and his sane, practical approach and plans seldom failed to bear satisfactory and rich fruits. An evangelist by nature, a father in love, and a safe guide by intuition, he was one of Southern Baptists' greatest and most useful missionaries.

Scores of others who have made everlasting and indelible impressions for Christ on South China could be listed. The fascinating stories of the early pioneers' adventuring into the rural sections of Shiu Hing and of the present-day sacrificial labors and unbelievable experiences of Margie Shumate; the long narrative of the patience and zeal that have been invested in Macao and along the sea; and the other true stories of the beginnings in all the stations and out-stations of South China would fill volumes. But space must be left for the mentioning of some of the institutions that bespeak the achievements of this first century for Christ in South China.

Hospitals, schools and publication houses are powerfully effective Gospel agencies. These institutions increase the usefulness of the missionary, aid greatly in the presentation of the Gospel and develop the native Christians. They break down prejudice, win appreciation, provide opportunities for continuous preaching of the Gospel in a most favorable atmosphere, and train a native leadership for the churches.

SOUTH CHINA SCHOOLS

That Tung Shan Baptist compound at Canton is one of the greatest mission stations in all the world is the declaration of many men who have visited all the foreign mission stations around the world. There is the Pooi Ching Boys' Academy, the Pooi To Girls' Academy, the Graves Theological Seminary, the Pooi In Woman's Training School, the Pooi Ling Kindergarten, the Pooi To and Pooi Ching Free Schools, the

Mo Kwong Home and School for Blind Girls, the Old Folks' Home, and the Orphanage and school. But to list these institutions does not portray the beauty of buildings, the versatility of curricula nor the thoroughness of the presentation of Christ and Christian living that are everlasting cornerstones of such a glorious compound for Christ. While making a visit through these institutions, one is constantly reminded that these splendid Christian teachers in these classrooms and on these halls are the direct and precious fruit of these institutions which they now serve. The labors of the century are encouraging when one surveys the great Tung Shan Baptist Church and its surrounding institutions. The initial vision of these schools was born in the minds of three Chinese Christians, Lei Tsai Leung, Liu Tak Shang and Fung King Him, who were eager for their sons to have a Christian education. One day they called together three of their friends, shared their dreams and raised $67.00 with which to begin such a school. They christened it Pooi Ching (Upright Virtue). From that day until this, many splendid and wealthy Chinese Christians have invested far beyond the Foreign Mission Board's ability in this great Christian center.

While this mission station in Canton is the most adequate in all South China, yet it is not the only station fostering Baptist schools. It is merely an example. Wherever Southern Baptist missionaries have carried the Gospel in South China, they have endeavored to plant it deeply and cultivate its fruit-bearing by providing schools for the teaching and training of the Christians.

The men's and women's Bible schools, the Pukong Orphanage and the Khoi Mein Girls' School in the North River field are veritable lighthouses, radiating the Gospel message to the people of this territory besieged by the rumblings of communistic troubles.

The Leung To Girls' School in the city of Macao where Southern Baptists' own petite Henrietta Hall Shuck started that *first school* for Chinese girls, is shedding the same but increased Christian influence that Henrietta Hall Shuck prayed for a hundred years ago.

Through the Christian teachings of the Pei Hsien Woman's School, the Men's Bible School, the Pei Tsen Girls' School, and the Chen Choi Boys' School of the Kweilin Station, the youth of this communistic center is being saved for Christ and from communism.

CHURCHES AND EVANGELISM IN SOUTH CHINA

While all the work of Southern Baptist mission fields is truly evangelistic and aims primarily to win to and train for Christ, and while schools and hospitals, and other institutions are dedicated means toward evangelistic ends, yet, even in briefly surveying the fields, one cannot pass without mentioning something of the achievement of direct evangelism.

"The Tung Shan Church in Canton, has a membership of over two thousand, and touches every strata of society from day laborers to university professors, and the highest government officials. All the departments of the church—Sunday school, W. M. S., and B. Y. P. O.'s have gone along training, developing and strengthening for the Master's service. This church has maintained, not 'short term,' but 'all the year term' Bible classes both in the Old and New Testament. Very efficient work has also been done in night schools.

"The other eight churches of the city (Canton) have met their opportunities in much the same spirit as has the Tung Shan Church."

Glimpses like the following gleaned from messages from the fields, portray something of the extensive and efficient work being done.

"One Bible woman on the South China field (provided by love gifts from friends at home) has made visits into the two hundred homes of the Kindergarten children. Over and over she tells the old, old story, and leaves in the hands of the hearers tracts and portions of Scripture. At the Sunday-school hour she teaches a class of fifty or sixty servants who have brought the children to Sunday school."

"Missionary M. W. Rankin, in addition to his evangelistic trips to the interior (North River field) where he has preached and helped with the problems among the country

churches and chapels, has taught in the Bible school. We hear of strong persecution in some of these interior places, and in the face of the loss of all personal belongings, these 'babes in Christ' have stood the threats of their fellow villagers and are standing true to the Gospel."

From Waichow comes word that "there has been real advance in the development of the spiritual life of the Christians throughout the field. Christian literature has been distributed with marked success." "Another Southern Baptist evangelist of this field has been much of the time 'in highways and hedges' telling of the love of God."

"Miss Margie Shumate (Southern Baptists' lone missionary for that vast Shiu Hing field), writes of the joy that has come to her in seeing new converts from the distant mountains where the Gospel has been so recently preached as news."

The work of the missionary evangelists, the churches and native workers in Kong Moon, Macao and Wuchow bespeak the same note of victories for Christ. "The Wuchow Woman's Missionary Society is to be commended on the Bible study and mission study done (last year). Twenty-one members have five seals and their diplomas, this being the first society in China to attain this high record."

Around the furthest interior city of South China, Kweilin, where the "Red's continue to stir, the Gospel is being preached most effectively. Missionary R. L. Bausum has gone out from Kweilin into the mountain fastnesses and proclaimed the Truth to large numbers of these tribes-people who had never heard."

Throughout all of South China, it is the same story of the constant, faithful sowing of the Word of God, and the ever-increasing harvest among the seventy-eight churches and seventy-two out-stations. Last year these churches received by baptism 956 members.

THE HOSPITALS OF SOUTH CHINA

The Foreign Mission Board owns three hospitals in South China and cooperates with the Chinese in the support of the Leung Kwong Hospital at Canton by furnishing Dr. C. A.

Hayes, ear, eye, nose specialist, who is more than a physician. He is one of Southern Baptists' most fervent soul winners.

Only one of the Board's hospitals is open at present. The Ramseur Memorial Hospital at Yingtak, provided by Mr. Ramseur, of Paris, Texas, has been closed since the days of the depression. There are no funds yet with which to support a doctor or with which to open the doors of this house of healing. The building is good and serviceable, and located where it will draw patients from a wide territory.

The Baptist Hospital at Kweilin was kept open during the depression, but had to be closed when its only physician, Dr. J. Mansfield Bailey came home on furlough last summer. There was no other doctor there to take his place and keep the doors open while he came apart for an emergency rest. This vast interior section of South China is without a doctor until Dr. Bailey can return.

The Stout Memorial Hospital is located at Wuchow, a city set at the junction of two rivers, and therefore accessible to thousands. The Board furnishes two doctors here, Drs. R. E. Beddoe and William L. Wallace.

PUBLICATION WORK

A publication house cannot only provide the needed literature, but it can often send its Gospel message into places where the missionary cannot enter. Since there is need for much more seed-sowing in heathen lands than in so-called Christian lands, the opportunity of the printed word is equally greater.

The China Baptist Publication Society was organized in Canton in February, 1899. Dr. R. E. Chambers was the moving spirit in this organization. Drs. Graves and Simmons also added their wisdom, zeal and labors toward making this institution the great success that it has been through the years.

It has had a notable history. It has scattered millions and millions of pages of literature over all four of Southern Baptist mission fields in China. It publishes Sunday School, B. Y. P. O., and W. M. U. literature, Bibles, tracts and books.

For years there was a branch office in Shanghai. In 1926 the main office was transferred from Canton to Shanghai, where it now does business in the True Light building owned by Baptists.

OTHER BAPTIST BOARDS AND AGENCIES

The growth of the Baptist work for the Lord in South China during this closing century has been most encouraging, and the way the native Baptist constituency is assuming the responsibility for the plans of the future is most stimulating. Approximately thirty-five of the churches are self-supporting. Functioning as agencies of the Leung Kwong Baptist Association with headquarters in Tung Shan, Canton, near the Southern Baptist Mission compound, there are the Home Mission Board, the Sunday-school board, the Executive Board, the Graves Theological Seminary Board, the Educational Board and the Hospital Board. There is also the Tai Kam Leper Island Board, the substantial foundation for Dr. John Lake's masterpiece of missionary service to the lepers of China. All of these bespeak the autonomy and progress of the native Christians as they are increasingly taking over the promotion of the work for Christ in South China.

CHAPTER III

THE CENTRAL CHINA MISSION ORGANIZED

(The Central China Mission, with its main stations in the great cities of Shanghai, Soochow, Wusih, Chinkiang, Yangchow and Kunshan, is located in the Province of Kiangsu. This province has an area about equal to that of Kentucky, with a population seven times that of Kentucky, which means that there are half as many people in Kiangsu Province as there are in all our Southern States.

The Central China Mission has sometimes been called the Yates Mission. This name is not lacking in appropriateness, for Dr. Matthew T. Yates, of North Carolina, was the first to land on the field—September 13, 1847, and gave forty-one years of his life to it.)

The present developments in church work, Sunday schools, educational institutions, and hospitals in Kiangsu make it difficult for visitors to China in 1936 to visualize what the first missionaries met when they came to Shanghai to begin work for the Baptists. When Mr. and Mrs. Yates landed in Shanghai eighty-eight years ago, there was not one Baptist, Chinese or American, to receive them, and not one acquaintance of any nationality to greet them. "Unannounced and solitary was the arrival of the two strangers, who, absolutely ignorant of the language, the place, and the people, but with a strong faith in God, had come to help in laying the foundation of a mighty superstructure which was to supplant the idolatrous systems of universal acceptance."

The first night that Mr. and Mrs. Yates spent on land in Shanghai, they slept on the floor in the home of an Episcopal missionary. A bed was borrowed for them the next day and secured for them better rest the following nights.

Some time was spent looking for a house that might be rented. The first house that was secured was well known to be haunted. No Chinese would dare live in it, and the landlady was much surprised to hear Mr. Yates say that he did not fear devils.

Once in what they called their own home, these brave pioneers found that their handicaps were many. They were unable to make their wants known and met trying difficulties at every turn. Perseverance and hard manual labor enabled them soon to have some rooms fitted up for living. Their ability to learn quickly to speak the language put them in a position to handle their affairs, and after one year of study Mr. Yates undertook to preach.

A few weeks after Mr. and Mrs. Yates were settled, some co-workers, Mr. J. Lewis Shuck and wife and Mr. T. W. Tobey and wife, came from Canton and joined them. On November 6, 1847, just two months after their arrival, a church was organized with six missionaries and two Chinese evangelists from Canton as charter members. This was the beginning of the Old North Gate Baptist Church, now called The First Baptist Church of Shanghai.

Those early missionaries rented street chapels, held services regularly in them, singing and preaching just as present-day missionaries and evangelists do. One worker stood at the door on the street to invite the people in and another preached to them. A few tracts and books had been translated and were available, and the workers made good use of them for distribution.

The first inquirer mentioned was in 1848 and the first baptism recorded took place in 1849, one year later. The scene is described thus: "There was a pond of water near the missionary's home. On its surface were reflected the shadows of the near-by grove of trees. A little group stood near the pond attracting the attention of all passersby. Many stopped and looked on in amazement. The pastor of the little church went down into the water and baptized three of their countrymen." Some curious passersby stopped and watched this sacred ceremony. Further down the way they met some neighbors and told them that the white devils were doing queer things to provoke the rain that the people needed sorely at that time.

These were the first converts to be immersed in Central China, and the newly-organized church had its first additions. In June, 1855, the first woman convert was baptized. Dr.

Yates wrote of her to a friend that "it would have done your heart good to have heard her tell what the Lord had done for her soul." Although the number of converts was few and the supporting constituency might feel discouraged with the results, Dr. Yates urged them to look to the prophecies, the commands, and the promises of God. He realized that he was laying a foundation for a "mighty superstructure," and was encouraged by faith to patient and persevering efforts.

By sickness and death the first group of missionary workers was greatly reduced, and within five years from the beginnings, Dr. and Mrs. Yates were left the only American missionaries to carry on the work. Mr. and Mrs. T. P. Crawford joined them later for a few years only. Mr. Crawford could not keep his health in the Shanghai climate, so they were advised to go North and join the North China Mission. A few other missionaries came, but soon left the field for one reason or another, usually for failing health. So the two heroic missionaries were left to labor alone much of the time for nearly thirty-eight years. Dr. Yates' health threatened at times to give way and he was often overworked and once his body was badly undernouished. Though seriously ill several times, he continued most determinedly to pursue his God-given task.

At the end of thireen years of work, twenty-four church members were reported. Among these was Mr. Wang Ping San, who was first attracted to the Gospel while teaching for Mrs. Crawford. This Mr. Wang was baptized in 1856, and was ordained pastor in 1866. He shepherded the Old North Gate Church for about twenty-three years. In 1860 Dr. Yates baptized another, Mr. Wong. He was a man of considerable influence. He had been interested in the Gospel for two or three years. The transforming power of the grace of God was shown in his life; and his consecration, self-denial, and usefulness have left a worthy example. He was later known as Deacon Wong, who realizing his duty of full obedience to His Saviour, began his Christian life by closing his rice shop all day on Sunday. He was blessed in this fidelity to the Lord and his business prospered. His loyal and devoted friendship for Dr. Yates was an everlasting joy and comfort to this pioneer

missionary. Deacon Wong built and supported a street chapel during his lifetime, and his grandson still furnishes a chapel where the First Church holds evangelistic services regularly.

The Taiping Rebellion came on in the meantime and caused much devastation and suffering to the people at large, and serious inconveniences to the missionaries, as well as hindrance to intensive missionary propaganda. The untiring Yates put his family in the home of another missionary for safety, and he stood by, caring for the Mission property, and found ways to further the work by personal interviews and by translating Christian literature, including portions of the New Testament. Dr. Yates later edited books as helps for acquiring the language. These books greatly aided the new missionaries for many years. One of these has since been revised and is still used in studying the Shanghai dialect.

As soon as the war closed and the wrecked property was restored, the missionaries and Chinese co-workers were again busy at their four chapels, conducting as many as seventeen services each week where they report that on an average twenty-five hundred people heard the Gospel weekly.

The American Civil War broke out not long after the Taiping War closed. This brought a new difficulty for missionaries in China. Support from the homeland was cut off. Dr. Yates secured a position in the American Consulate, and was thus able to support his family and also the mission work. He wrote that after his work at the Consulate was done, he was able to conduct four religious services each week.

OTHER MISSIONS OPENED IN CENTRAL CHINA

Beginning as early as 1860, Dr. Yates took trips inland to note conditions and consider prospects for new openings where chapels might be secured and work begun for carrying the Gospel beyond the limits of Shanghai, then a city of about 200,000 inhabitants. Three cities were selected, and after some years, as opportunity permitted, Kunshan, Soochow, and Chinkiang were occupied. In the meantime, Dr. Yates had a class of men in training to become preachers.

The present church site in Kunshan was secured in 1879 and Mr. and Mrs. Zee Tay San were placed there. Mr. Zee was the father-in-law of Mrs. Zee Wei Zung, who has for so many years been an untiring church worker. (When Dr. Maddry was in China he climbed to the top of the great stone mountain at Kunshan and stood on the spot where Matthew T. Yates stood sixty-five years ago when he was seeking God's guidance for expanding and extending the cords of missionary zeal. Removing his hat, Dr. Yates knelt in prayer, then rising and stretching his arms out in every circular direction toward literally hundreds of little heathen villages, he claimed "all that eye could see" for God. Yet nearly a century later Southern Baptists have only one lone missionary couple, Rev. and Mrs. W. B. Johnson, for this vast field.)

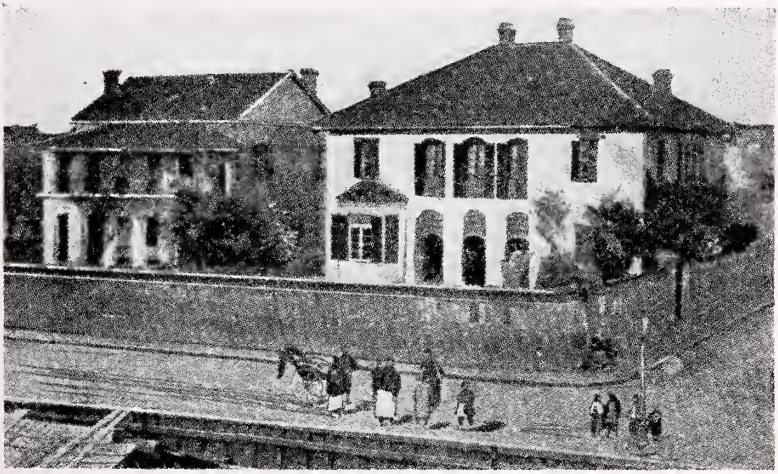
Chinkiang was the next place to claim attention, and work was opened there in 1880. A chapel was built in Soochow and a church of seven members was organized in 1883. Mr. and Mrs. Zung were stationed there. These workers were the parents of Mrs. Zee mentioned above. After the death of Mr. Zung, his widow became a Bible woman and is remembered as Zung Ta Ta who did many years of faithful service for her Lord. (She later became the Bible woman associated with Miss Willie Kelly who arrived in Shanghai in 1894, and who now, at the age of seventy-three years, is still rendering a great and active service in the Old North Gate Church and its community. Through a long stretch of years this gracious Chinese woman was Miss Kelly's most intimate fellow-worker, and lived a life of loving service that lingers still as a blessed inspiration in the Shanghai Mission.)

Thirty-eight years passed and this lone couple, Dr. and Mrs. Yates, were still asking the Foreign Mission Board to send recruits to help with the work. In January, 1886, Mr. and Mrs. R. T. Bryan and Mr. and Mrs. D. W. Herring came to their assistance. This was an occasion of special rejoicing and thanksgiving.

But the overworked body of Dr. Yates, the founder of this Mission, was soon to lay down its load for the new workers to carry on. In March, 1888, the great heart ceased to

Sung Way Dong, 1898.
"Church Built by Dr. Yates Mainly at His Own Expense."

Miss Willie Kelly, Who Has Served Forty-one Years in China. She Is Standing Between the Two Memorials to Dr. and Mrs. Yates, Her Early Co-workers in Shanghai.



Shanghai Baptist Mission Property.
The House to the Right, Formerly the home of Dr. Yates, now of Rev. R. T. Bryan. The House on the Left, Formerly the Home of Dr. Shuck and Dr. Crawford, now of Rev. E. F. Tatum.

beat, but the great work with a strongly laid foundation still goes on. At that time there were four organized churches in as many strategic cities. The membership was not large, but Dr. Yates was very careful in accepting candidates for baptism and told a friend that had he been less strict he might have had a church of a thousand members. There was a day school for girls and a class for training workers. The translation of the whole New Testament in the Shanghai dialect had been completed and sent to the press. Just at the hour that Dr. Yates' body was being taken from his residence to its last resting place, the first one thousand copies of this New Testament translation were being unloaded at the North Gate Chapel door.

That same year Mr. and Mrs. T. C. Britton and Mr. E. F. Tatum came to China. Mr. Britton was appointed to Soochow and Mr. Tatum to Shanghai where Mrs. Tatum joined him a year later. Mr. and Mrs. L. W. Pierce arrived in 1890 and went to Chinkiang to join Dr. and Mrs. Bryan. Later they opened work in Yangchow.

In March, 1894, Mrs. Yates was called to her heavenly home. That autumn four new missionaries came in the persons of Misses Willie H. Kelly, Lottie W. Price, Julia K. MacKenzie, and Mr. W. W. Lawton. These were valuable additions and each played his or her part in new phases of work. Misses Kelly and Price began evangelistic work in the chapels and visited in the homes. They also opened the Kwei Seiu School for girls in 1897. This grew into the well-known Eliza Yates High School, but not without much hard work and self-sacrifice, wise and econmical planning on the part of the founders, and those who followed them in that work. The good work done among girls in this school is now evident in the many influential women, her alumnae, occupying important places in society and ruling in well-ordered homes, many of whom are Christian leaders or voluntary workers in their churches.

The Ming Jang School for Boys was established about the same time that Kwei Seiu was opened, and the two schools have been closely associated through the past years. Ming

Jang has done for some young men what Eliza Yates did for the young women.

Miss MacKenzie was assigned to the Mandarin district. She established in Yangchow a high school for girls, which was known after her death as the Julia MacKenzie High School for Girls.

Mr. Lawton felt the urge to carry the Gospel message further inland. After some years of preparation and work in Chinkiang, he and Mrs. Lawton went with Mr. Eugene Sallee to open work in Honan, which was the beginning of the Interior Baptist Mission in Honan and Anhwei Provinces.

THE JUBILEE YEAR OF 1897 CELEBRATED

The Jubilee of the Central China Baptist Mission was celebrated in 1897. With happy and thankful hearts, missionaries and representatives from the churches gathered in Shanghai at the Old North Gate Church, the mother of all the other churches, with an appropriate program for the occasion. Well-chosen hymns had been printed to express the praises of hearts filled with gratitude. A son of the late Pastor Wong, Brother Wong Sin San, who was secretary of the North Gate Church, read a long and carefully prepared report of the past fifty years of progress. More than one hundred children met one afternoon to celebrate the decade of Sunday school work, and Brother Zee Wei Zun, of Soochow and Kunshan, gave a short account of the Sunday schools. Reports leave us this information: The one station had grown into four main stations, that is places where American missionaries were located, and a few out-stations. The one church had grown into five, and the membership was 125. The number of resident missionaries was thirteen. There were several Chinese evangelists, one school for girls and one for boys, and a number of Sunday schools.

At this jubilee meeting the Kiangsu Baptist Association received the Chinkiang and Yangchow churches as members. Later this association was divided into two on account of language difficulties. The new association was called the Man-

darin Association. The association heard the reports of the two schools, and the work of the Home Board which had already appointed workers. The meeting brought encouragement to the representatives gathered together and gave a new impetus to the work.

The Boxer uprising in 1900 brought serious interruption to the whole association for a time. However, when the closed churches and homes were reopened a year later, a new era had dawned for Christian work in China. The marked changes at the time give the Christian missionaries "greater opportunity to imprint their message upon the people." And the Chinese who were interested in the gospel message were braver to openly attend services, and also to take a stand for their faith in the Lord.

The Foreign Mission Board was able to seize the opportunity that this open door afforded, and sent out more missionaries to help in the work. The larger working force, of course, was a means toward developing more departments of work as well as organizing new churches and teaching the Word to the newly converted.

Since the Jubilee year over 130 missionaries have been sent to the Central China Mission by the Foreign Mission Board. Death has claimed ten of these and five of the earlier arrivals. Ill health and other causes removed from service about half of those remaining. There are sixty-eight names at present on the list as active in Mission work or preparing in language study. This number includes five of the early arrivals. Four of the retired missionaries are still in China also. Of the number now on the field six have given over forty years of service. Dr. Bryan is now in his fiftieth year. On October 16, 1935, his Chinese friends paid the highest honor and most loving tribute to him for all of these years of faithful service. They have celebrated his birthday every ten years since he came to China as a young man of thirty. They began on his fortieth birthday so this, his eightieth birthday, is the fifth time.

On his seventieth birthday he had just finished building Sallee Memorial Chapel, so he asked that any gifts from friends

Dr. R. T. Bryan, Now Serving His Fiftieth Year in Shanghai, China.

Mrs. R. T. Bryan, Educational and Evangelistic Work in Shanghai, China.

All-China Conference Called for Three Days in Shanghai by Dr. Maddry Last Spring (1935).

be something in the way of furniture for the new chapel. They responded liberally.

This time our two schools, Eliza Yates and Ming Jang, had just suffered a loss of tuition by the failure of the bank where it was deposited, so Dr. Bryan asked that no gifts be made to him, but that all be given in money to the schools, and said that he would add dollar for dollar to all that was given. The total amount received is one thousand U. S. gold dollars, enough to pay the school deficit for this fall term. Jehovah Jireh, the Lord will provide. He always does, if we trust Him.

The Chinese committee planned everything. They sent out invitations in English to foreign friends and big red ones in Chinese to Chinese friends.

The students and compound people began at 6:30 A. M. to come by groups to sing "Happy Birthday" to him. He served "Mien," the birthday dish, to all on the compound, including servants, for breakfast. At 10:30 A. M. the schools met at the chapel, which they and the church members on the compound had decorated with flowers and charts. The charts showed his life's work by periods of service. His daughter, Miss Catharine Bryan, had prepared the charts and taught the students to explain them. Their program lasted until noon.

At 3 P. M., the outside guests came and gave a program. There were six addresses from five to ten minutes each by special friends. A response to the addresses was given by Miss Catharine Bryan following the Chinese custom. Tea was served in Eliza Yates dining-room and consisted of fried Mien, tea and cakes. This was prepared and served by the Chinese, but the expense was met by Dr. Bryan.

A grand concert in the evening was gotten up by Mr. H. D. Yeh, who is a grandson of the first pastor of the Old North Gate. He is a graduate in flute from the Shanghai Conservatory. He has great ambition to be a composer, especially of sacred music. A "Hymn of Thanks," his first attempt at composing, dedicated to Mrs. Bryan, was sung by the church choir. It is a very beautiful and delightful

cantata and was well done. A lantern procession by the schools closed the celebration.

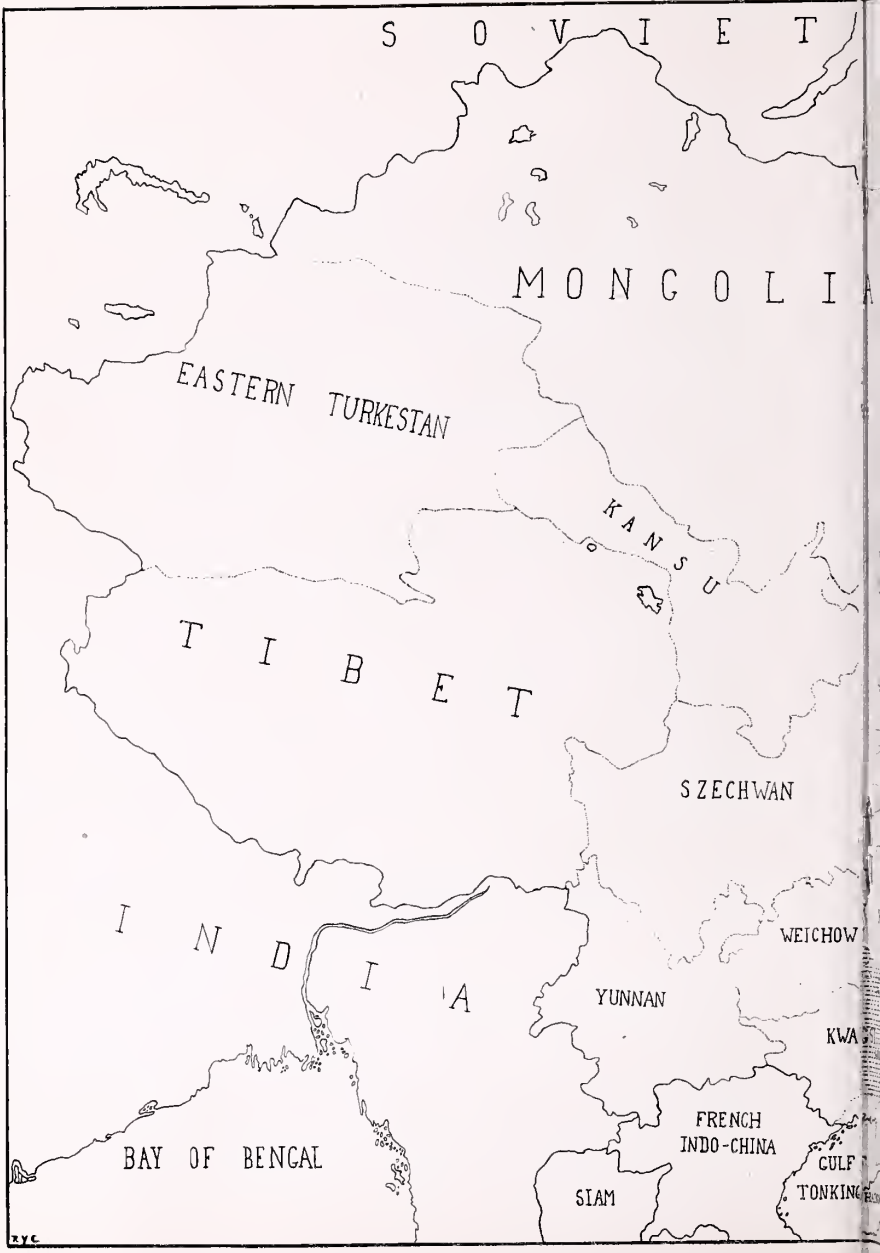
At the close of the eveningtime, Dr. Bryan said, "This has been the most useful and the happiest birthday of my life, and proves that it is more blessed to give than to receive."

In addition to the veterans, Dr. and Mrs. Bryan, there are Mr. and Mrs. Britton who had served forty-five years before being retired. Mr. Tatum was retired at the end of forty years because of ill health. Mrs. Pierce is still active after forty-four years of work. Miss Kelly has celebrated her fortieth anniversary and is still a busy worker for the Old North Gate Church. Six have seen over thirty years in the work, and a larger number can look back on twenty years since appointment.

In Mission work it is not easy to state who has been or is responsible for the development of any one church or department of work. As in erecting a building, various workmen take part in laying the foundation or preparing materials for building, or putting the whole together, just so the work of the Central China Baptist Mission has been developed. Some came as pioneers, overcoming prejudices and removing many obstacles to lay the foundation and organize small groups of the converted into churches, or to establish schools. Others have followed to carry on, enlarging the church work, further developing educational facilities, translating and printing needed literature, and in various ways helping the churches to foster the many departments of work for their growth in efficiency.

NATIVE CHINESE CHRISTIANS HAVE LABORED LOYALLY

From the early beginnings there have been earnest Chinese brethren and sisters, pastors, evangelists and Bible women, and some teachers, working side by side with the missionaries in all their efforts. Among the many faithful Chinese workers who have gone on to their heavenly home, we recall some outstanding names, Pastors Wong Ping San, Feng Chak, Wu Tse Jun, Deacon Wong Yih San, Zung Ta Ta, Deacon Zee Sok San, and many others. These all have labored to-


S O V I E T
MONGOLIA
EASTERN TURKESTAN
KANSU
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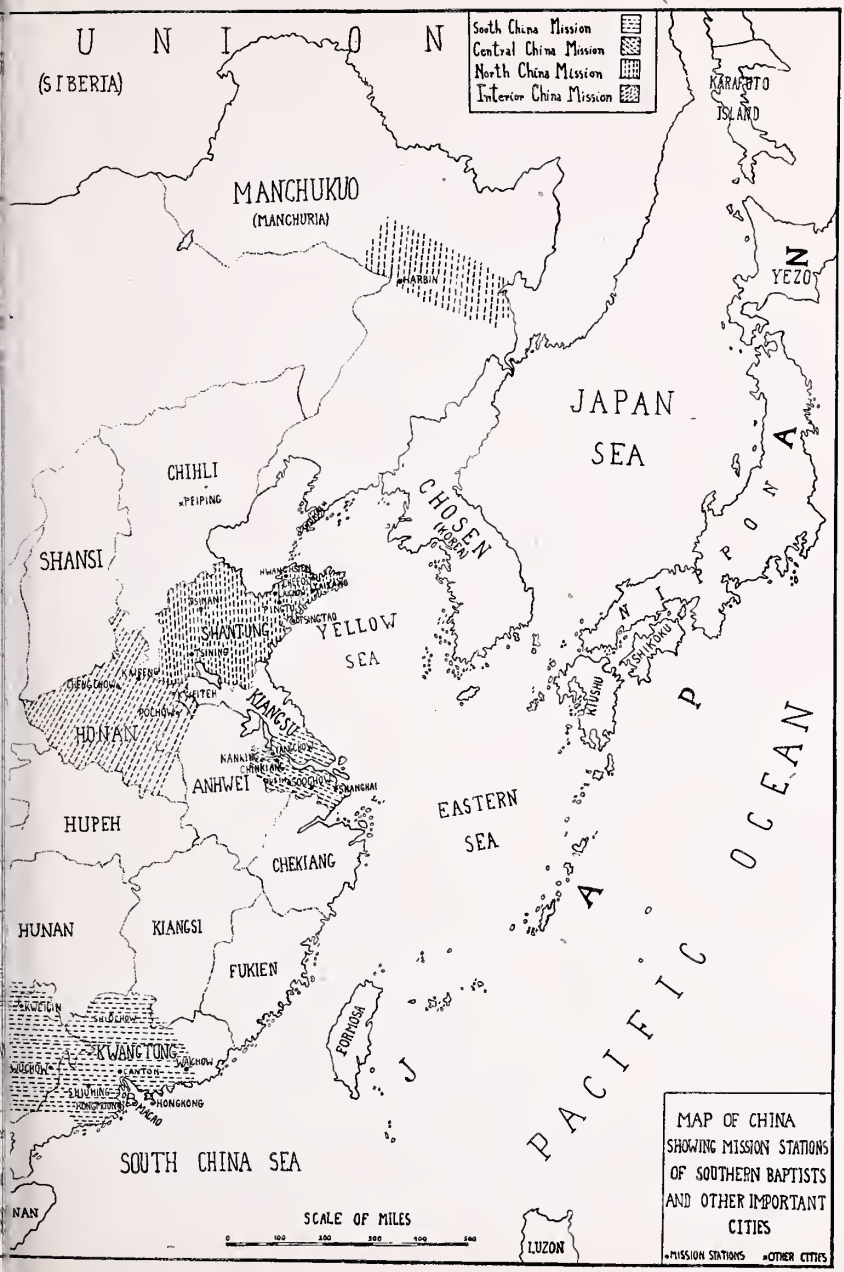
South China Mission
Central China Mission
North China Mission
Interior China Mission
U N I O N
(SIBERIA)
MANCHUKUO
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ISLAND
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FORMOSA
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SOUTH CHINA SEA
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KYUSHU
SHIKOKU
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SCALE OF MILES
0 100 200 300 400 500
MAP OF CHINA
SHOWING MISSION STATIONS
OF SOUTHERN BAPTISTS
AND OTHER IMPORTANT
CITIES
•MISSION STATIONS •OTHER CITIES

gether with the missionaries for one Lord and with one purpose, that is, to give the Gospel to the old and young, and thus establish Baptist churches in Central China.

RESUME OF RESULTS GIVE ONLY A GLIMPSE

We give below some of the visible results of the combined efforts of all these workers during the past eighty-eight years.

In Shanghai, we find four churches and a joint interest in the church at the University of Shanghai, where the Northern and Southern Boards have fostered jointly this large institution for nearly thirty years. The Old North Gate Church, now called the First Baptist Church, is the oldest church in the Mission, and has the largest and strongest membership. This church is carrying three mission centers of regular work. One of the centers has an organized church, one a school, and the other a preaching chapel. The Fah Hwo Mission is now being enlarged by building a chapel and rooms in which a worker can live, in memory of the late Mrs. S. U. Zau, who provided funds for this in her will.

The Old North Gate Church, with its large growing membership and many missionary activities, the three large schools, and other work among the young men and women is sorely in need of a larger and better working plant, the present building being far from adequate for so large a work.

The large community of Cantonese living in Shanghai led to the wise move of organizing a church for Cantonese only. This large and well-developed church is this year celebrating its thirtieth anniversay. This church has within the past few years assisted in gathering together Baptists in Nanking and organizing a church in that city.

Grace Baptist Church was organized at first with teachers and students of the Eliza Yates and Ming Jang Schools. These two schools have now been moved to the Baptist compound, and Grace Church has a strong membership of some influential men and women. These three churches are each maintaining their own schools with all grades from kindergarten up to high school. The first Church and the Cantonese Church has full high school grades for girls. The First Church

has for a long time had a night school for young men. The Cantonese Church runs a free clinic where many can get medical aid.

The Sallee Memorial Church on the Baptist compound is now the home church for the faculty and students of Eliza Yates and Ming Jang Schools. Some evangelistic work is done among farmers living in the villages nearby. A newly opened center for intensive evangelistic work has brought the Gospel within reach of a large Mandarin-speaking settlement. Several have been baptized and there is promise of an early organization of a church in that locality. Other village churches are cared for by the workers living on the school compound. Kading Church, not far away, is supervised by the Evangelistic Board of the Association. At Kading we find the Burns' Memorial Church building. The combined membership of the four Shanghai churches is around 2,000.

The church *at Kunshan* was organized by Dr. Yates in 1879 and the work was kept up by itinerant missionaries. Miss Kelly and Zung Ta Ta and Mrs. Zee worked with this church for thirty years, making visits from Shanghai and spending weeks at a time there. Mrs. Zee later made her home there, conducted a school and helped in all the church work. The splendid working plant in Kunshan, including the Smith Gaston Memorial Building, was financed and erected through Miss Kelly's efforts. The fund, obtained by the sale of one lot in recent years, was used to erect the present new church building. This city has only recently become a main station. Rev. and Mrs. W. B. Johnson are located there. Three small churches have been organized in towns near Kunshan. There are nearly 200 church members in this district.

The Soochow Mission Station was also opened by Dr. Yates, in 1883. In 1889, Mr. and Mrs. Britton were located there in answer to repeated calls from Dr. Yates to our Foreign Mission Board for workers to be sent. The slogan at that time was that no native born Soochowite would ever accept the "Jesus religion." Chapel services in the city and frequent trips taken by small boats or on foot to the towns and villages around, where preaching services were held by the

canal side or on street corners, kept the days busy for the early missionaries. Not until thirteen years after were reinforcements sent. In 1902, Mr. and Mrs. C. G. McDaniel located in Soochow and later several workers have been added. There are now two well-organized churches in the city with over a thousand members. There is a group of Christians at one of the street chapels ready to be organized into a church. Yates Academy for boys, established by Mr. C. G. McDaniel, and Wei Ling Academy for girls, established by Miss Sophie Lanneau, have been in operation for several years. Zangzah Church was organized in 1902 and is in a small city near the border of Kiangsu and Chekiang Provinces. Daungsz Church is in the Soochow field.

The city of Wusih and adjacent towns were out-stations of Soochow for several years. The city church was organized in 1908. This city became a main station in 1922 when Mr. and Mrs. Britton, Mr. and Mrs. P. W. Hamlett, and Mr. and Mrs. J. E. Jackson located there. Besides the one church in the city, the Chinese and foreign workers help the evangelists in four out-station churches and other preaching halls. There are six Sunday schools in this division. The membership of the Soochow and Wusih divisions, combined, numbers over 1,500.

The First Church *in Chinkiang* dates back to 1885. Chinkiang was one point of the "triangle" that Dr. Yates mapped out some years before to make starting points in the Baptist work and to be occupied by Baptist missionaries. Mr. and Mrs. Hunnex were the first to be stationed there, and in 1886, Mr. and Mrs. Bryan joined them. The newly-built compound, the church and two substantial residences were burned in 1889, but were immediately replaced. In 1893, Mr. and Mrs. Bryan were transferred to Shanghai to fill the vacancy made when Mr. and Mrs. Herring resigned to help form the Gospel Mission. Four missionaries remained in Chinkiang at that time, but these soon left the Mission. Others were sent in the following years, but were transferred to other work. Mr. and Mrs. W. E. Crocker were located there in 1899. Mr. Crocker did effective work in that city and in

the cities and towns adjacent for nearly twenty years, when he was called up higher. He organized several churches during this time and also conducted a Bible school for men. Several workers have had part in carrying on the work of the churches since his death, but sickness and other causes have depleted the missionary force there. There are eight organized churches, six other preaching places with six ordained men and four lay preachers.

Yangchow is on the Grand Canal further north than Chinkiang and was opened by Mr. Bryan and Mr. and Mrs. Pierce in 1891. Mr. and Mrs. Pierce located there and organized the first church in 1892. Here was located the Julia MacKenzie School for girls which, for many years, did so much for the education of the girls in the Mandarin Baptist Association. This school was compelled to close on account of the political upheaval in 1927. Since then there have been only day schools conducted. By itinerating, the missionaries opened up a large number of out-stations, where later churches were organized, so that now there are, besides the two church organizations in the city of Yangchow, ten churches in that district with twelve other preaching places. Five ordained pastors and six un-ordained evangelists are at work in this large field. Yangchow has been especially favored with a large number of American missionaries to help forward the work. The membership of the Chinkiang and Yangchow fields is around 1,250.

The Mission is equipped with very good working plants for most of the churches in the main stations. Some of the out-stations have neat church buildings also. The Building and Loan Fund has made some of the latter possible.

It is fitting to record here that Mrs. Annie Yates Seaman, daughter of Dr. Yates, contributed most generously money for purchasing land and building churches, schools and residences in Shanghai and Soochow, which gifts account for much of the good equipment in these places. Mrs. Seaman's gifts to missions in China are said to far exceed the amount received by her father and mother as salary from the Foreign Mission Board during their forty years of service in Central China.

ONLY ONE BAPTIST HOSPITAL IS LOCATED IN CENTRAL CHINA

The only Baptist hospital in Central China is in Yangchow. This was opened by Dr. P. S. Evans in 1907. It filled an urgent need in that area for many years, supplying medical attention to many missionaries while doing its large work among the Chinese sick. This too was suddenly closed by the political troubles in 1927, and most of the splendid equipment was lost at the time. Several doctors had part in the work done in that hospital. Only a clinic has been maintained since closing the hospital until this year, when the doors are again open to do regular hospital work. Three missionary doctors and one missionary nurse are at present preparing to conduct this hospital in the future.

THE WOMAN'S MISSIONARY UNION IS WELL ORGANIZED

The first Woman's Missionary Society was organized by the women of the Old North Gate Church in 1895. One by one the churches have followed in this good example until the churches in all the main stations have societies. Many of these are fostering the various departments for developing the young people in missionary activity. The churches in some of the out-stations have less formal meetings, but all send delegates to the annual meeting of the W. M. U., which was organized in 1911, there having been a preliminary meeting the year before, attended by a few. In 1932, the W. M. U. opened a central office with Mrs. Y. C. Ling the general secretary of the Union. Miss Lila Watson is secretary for all China, and well-prepared programs are now issued for every week in the year. These programs are used by the Missionary Societies of all China.

BIBLE AND TRAINING SCHOOLS HAVE CONTRIBUTED WORTHILY

For training preachers and Bible women, Bible schools have been conducted by different missionaries at various times.

The theological department that functioned for thirty-five years as a part of the University of Shanghai, grew out of a Bible school that Dr. Bryan started about 1900. The old-time Bible schools have done good work in training men and women for definite work, and also in preparing several women to be better helpmeets to their preacher-husbands. The Smith Bible School, under Miss Kelly in Shanghai, sent out several Bible women. These schools for training older women have now closed and the Woman's Missionary Union has opened a training school for preparing young educated women to fill the great need for special workers in churches and the W. M. U. activities.

SHORT TERM BIBLE SCHOOL STILL HAS A PLACE

The Short Term Bible School, or periodic classes for teaching the Bible to the membership of different localities, has been and is still an interesting part of the missionary's work. Some women have learned to read their Bibles and hymn books in these classes, and all who attend learn more of the Book which is a "light unto their path." These all return to their churches better able to do their bit for the growth of the Kingdom in their midst. One good pastor of many years loves to tell how in one of these classes he first realized that Jesus had really saved him, though he was already a church member before coming to the class.

UNION WORK WITH THE NORTHERN BOARD IS FOUND IN TWO INSTITUTIONS

The University of Shanghai (formerly Shanghai Baptist College) and the China Baptist Publication Society, joint endeavors of both the Northern and Southern Boards, are located in the Central China Mission. The University has given to the Association some good pastors, and many well-trained teachers in the church and mission schools. The China Baptist Publication Society prepares and distributes the needed Sunday school literature, assists in printing the W. M. U. quarterlies for old and young, and also prints and distributes Bibles and

tracts. The "True Light Monthly" is edited by this Society. Dr. R. E. Chambers was the founder of the above Society. (See Chapter II for further discussion.)

VOLUNTEER WORKERS ARE CONSECRATED GROUP

In many churches now there are volunteer workers taking their rightful place in helping to develop the spiritual growth of the membership and win others to Christ. Most of the large churches do not receive financial aid from the Foreign Mission Board, and some of the smaller churches are aided only by the Home Board of the Associations. It is gratifying to notice the continual growing number of consecrated teachers who take definite interest in the souls of the students and small pupils under their instruction in church and mission schools.

In every department of the Mission the labors of many men and women, both Chinese and American, have mingled in the making of The Central China Mission, the growth of which fills the heart with gratitude and praise to Him whose work it is. If in eternity this work shall stand, to God, the Father, be all the glory!

CHAPTER IV

SOUTHERN BAPTISTS ENTER NORTH CHINA

The North China Mission is the vastest of our Missions in China. It stretches over a territory as large as all the Southern Baptist Convention states east of the Mississippi River, and has a population exceeding twice that of the entire Southern Baptist Convention.

Tragedy has stalked along with Southern Baptist work in North China since its beginning. Within a few months after the first two missionary couples, Rev. and Mrs. J. L. Holmes and Rev. and Mrs. Jas. B. Hartwell entered this field in 1860, an experience came to them that might have daunted their spirits and sent them home had their faith and loyalty not been exceedingly strong.

It was during the Taiping Rebellion that Mr. Holmes, hearing that a group of robbers were nearing Chefoo, ran to the near-by village of Chukee where he had preached, and warned the people to flee for their lives. Then rushing back to Chefoo, he went out to meet the robbers and to intercede and reason with them. But his efforts were in vain. They slew him. But the grateful "heathen people" of the little village of Chukee erected a monument to his memory, where, twice a year, the village elders who still remember him, gather to worship him and to seek the protection of his spirit.

When Dr. Maddry visited North China he tarried by this milestone along the way of missionary sacrifices to thank God for such courage and love as Mr. Holmes demonstrated and to pray for this village of Chukee where there is yet no Baptist missionary nor house of God. These people have waited long for the message that Missionary Holmes yearned to give them. But he died that they might live. And now they worship him instead of God. How long shall they wait for a messenger of God who cometh late?

Three-quarters of a century have passed since the tragic death of Mr. Holmes, and the story of the years reveals much progress and many achievements for Christ even though the way has often been rough and frequented by painful rises and discouraging depressions. Peaceful eras have been interspersed with times of war, massacre, rebellion and banditry. However, in spite of fears within and fightings without the Lord's work has advanced far beyond the limits set by our faith. Growth has been achieved by the Spirit of God using imperfect human instruments.

While China was still waging the war with England and France that was to open North China to trade and incidentally to the Gospel, Rev. J. L. Holmes lived on a junk in Chefoo harbor. His preaching on shore was the first evangelistic work north of Shanghai.

When in 1860 Shantung was by treaty opened to westerners, Mr. and Mrs. Holmes with Mr. and Mrs. Hartwell were ready to enter in and take possession, having tongues already skilled in the language. The Hartwells moved to Tengchow the seat of government for ten counties.

Northern Presbyterians soon following were gladly welcomed by the Baptists who shared their home with the newcomers till they secured suitable residence.

These Chinese homes were of one story, built with brick or dirt floors near the ground, and surrounded by high walls that kept out fresh air as well as robbers, but did not project against flies, mosquitoes, or cholera germs. Screens were unknown. There was no ice in summer but abundance of it in winter. Expensive coal brought from afar by junk and cart, limited the heated area of mission homes and could not reach to schools and churches. Westerners were slow to adopt Chinese style of clothing so well adapted to the seasons, whether hot or cold. Transportation was over rough roads in springless carts or swaying mule litters at the rate of three miles an hour.

Missionaries were of necessity men and women of strong determination and deep convictions, ready to endure hardship as good soldiers.

Mr. Holmes is described by a Presbyterian missionary as "Handsome, talented, ardent, with very winning manners and wonderful facility in acquiring Chinese." Mr. Hartwell was no less gifted, and had been dedicated to foreign missions by godly parents even before he was born.

THE TAIPING REBELLION

Taiping Wang called himself the King of Peace, but his rebellion was fearfully destructive of peace and life. In 1861 Shantung experienced the terrible ravages of these "long-haired" rebels, really robber bands, allied in name only with Taiping Wang then ruling in Nanking. All loyal subjects of the Manchus wore the queue and shaved the head for an inch around the scalp. The rebels cut their queues, but were called long-haired because of the disordered elflocks hanging about their terrifying faces. In Central China the Taipings had shown some consideration for Christians. But not so in Shantung! They butchered old and young all along their path from West to East. Country people crowded into walled cities or made camps on steep hilltops, barricading themselves with stones. There they suffered torments from hunger and even more from thirst. In some places women and children were hidden in pits prepared for sweet potatoes. If a baby cried he was speedily strangled lest he endanger the safety of all. Many women who, because of bound feet, had no chance for escape, killed their children by hanging or drowning, then themselves. Wells were filled to the brim with their bodies.

EARLY CHRISTIAN MARTYRS

Because of Mr. Holmes' heroic sacrifice of his life for the helpless people of Chukee and Chefoo, Chefoo was saved by the arrival of French gunboats before these blood-thirsty bandits had time to destroy the town.

The walled city of Tengchow was crowded with refugees. The Hartwells had one hundred on their small compound. They ministered to sick and wounded, performing daring surgical operations in the entire absence of trained surgeons. One

grateful patient even claimed that Dr. Hartwell sewed his head on after he had been supposedly beheaded.

Though the rebels could not enter the city cholera and typhus did. Dr. Hartwell nearly died and his little daughter was the first of that family laid to rest on Mt. Hope, the sightly cliff overlooking the sea.

With the death of Mr. Holmes and the removal of his widow to Tengchow, the work of Chefoo was given up save as Mr. Hartwell made occasional visits. Not until 1906 was it again occupied as a station.

NEIGHBORLY NEIGHBORS

Scarcely had the peril by robbers passed when the Civil War in the states left Southern Baptist missionaries stranded without funds. A friend in Kentucky sent private gifts that enabled the Tengchow station to carry on work, though others were compelled to find remunerative jobs in Shanghai.

THE FIRST BAPTIST CHURCH

The first Baptist church north of Shanghai was organized in 1862 with eight members. Three more were baptized that same day.

For thirteen years the mission received no additions from America, but in 1863 Mr. and Mrs. T. B. Crawford were transferred from Shanghai. They settled in a different section of Tengchow city and there erected the first two-story house.

While some people listened gladly to the Gospel, official hostility was more or less open. When Mr. Crawford began the erection of a two-story house, this hostility came to such a dangerous head that the United States Consul came from Chefoo to remind the magistrate of treaty rights.

Mrs. Crawford had a fine school where the sons of Christians were taught Chinese classics and also given up-to-date instruction in mathematics, astronomy, science, evidences of Christianity, Old Testament history, and New Testament.

In 1866 Mr. Crawford organized the Monument Street Church, and in 1872 built the church house that is still in

use. The members that had gathered about the Hartwell home were known as the North Street Church. Both bands prospered, and for twenty-three years were the only churches in the Mission.

One earnest convert inspired his whole family to seek the Way of Life. Soon a company of men and women from his native village came as inquirers bringing with them hardtack and grain for their own food, and fodder for the donkey on which the patriarch of the clan rode. Members of this Tsang family soon became a chief part of the North Street Church. Later, when Dr. Hartwell was detained in America, the church organization was moved to their native village and was known as the Shong Dzwong Church. Before removal it had established a brave record. It was a self-supporting church with the Rev. Mr. Woo as pastor, the first native Chinese to be ordained to the Gospel ministry of the Baptist Church. It was the first church to send from China, greetings to the Southern Baptist Convention, and to be represented in that assembly by a delegate member. It furnished and maintained a chapel in the Tsang village, where regular Christian services were held whether a pastor was present or not.

Besides carrying on schools, Mrs. Crawford and Mrs. Holmes were tireless in visiting in the city and near-by villages, giving the Gospel in season and out of season. Mrs. Holmes would go fearlessly forward, entering doors where the invitation was only half-hearted or wholly lacking, while Mrs. Crawford reluctantly held back. This gave rise to the belief that the younger woman was of a highly superior family and Mrs. Crawford her servant or duenna. A poor boy whom Mrs. Holmes had brought up in her home became a business man in Tientsin. As long as Mrs. Holmes lived he sent her each year $600.00, American money, a free-will offering of gratitude.

SCHOOLS GIVEN UP

The whole work suffered an irreparable set-back when all schools and all paid evangelism were discontinued because of Dr. Crawford's contention that the use of money from

Dr. Maddry and Pastor Li Who Was Led to Christ Through the Ministry of Miss Lottie Moon. He Was One of the First Converts Baptized in 1889 by Missionary W. H. Sears.

Tsinging Baptist Church, North China.

Group of Women of the Murphey Memorial School for Women Laichow-fu, China, One of the Most Northern Points of the North China Mission.

abroad so vitiated mission work as to make pure Christianity impossible. The young men whom Mrs. Crawford had so painstakingly fitted for usefulness, with their educated wives, were drafted into other missions to teach, or work in hospitals. The Baptist cause languished and the blame was put on the subsidizing policy of other denominations. The late seventies and early eighties were lean years. In 1880 the Crawfords and Miss Lottie Moon constituted the entire mission force. Of thirteen recruits appointed for North China, five never came, four went home broken down and three died after short terms of service, leaving a net gain of one, C. W. Pruitt, appointed in 1881. The Hwanghsien station was opened and then closed, because the workers were gone.

HARVESTING IN PINGTU

The interest resulting from Miss Moon's self-denying work in Pingtu brought encouragement that was sorely needed. With the coming in 1889 of two new families and three single ladies, the first fruits of *The Initial Lottie Moon Christmas Offering,* hope revived. That autumn two new churches were organized, one at Saling in Pingtu County composed of six ardent but inexperienced converts, and one at Hwanghsien with a membership drawn from the two older churches.

On the return of the Hartwells to Tengchow in 1893, a school for girls was opened there. In Hwanghsien a school was started where the sons of Baptist Church members might receive the Christian education for which their parents had been earnestly, though secretly praying.

Pingtu was opened as a permanent station. There was a spirit of encouragement even though that same year saw the withdrawal of eight of the sixteen members of the Mission, to join the Gospel Mission in the West.

In the Pingtu field new churches sprang up, the work not of trained evangelists, but of individual Christians. Christianity was an apologetic that spread naturally from village to village by vital personal contact. A crowd of eager boys trekked the one hundred miles from Pingtu to Hwanghsien school, and Pingtu girls gladly endured the discomforts of the

long journey to Tengchow for the privilege of Christian education. New workers came from America. A skilled physician from the China Inland Mission opened medical work in Pingtu, and did all that was possible to serve the Hwanghsien station, too.

The Japanese war in 1894 brought consternation to North China and real danger. Tengchow was twice bombarded by Japanese gunboats. One shell burst on Miss Moon's doorway. A still greater danger was from undisciplined Chinese soldiers who thought that all foreigners were rebelling against China and should be exterminated. At the close of the war a better knowledge of geography prevailed and the peaceful work of the missionary was better understood.

THE BOXERS

A few years of peaceful growth, then came the terrible testing time of 1900, when Boxers, with Imperial command did their best to exterminate foreigners and their adherents, whether railroad employees, agents for foreign firms, or church members. Missionaries realizing that their presence endangered the lives of their native friends fled to the coast. Pingtu was sacked. Christians were imprisoned and beaten. Two were buried alive. One elderly evangelist was beaten to death. Old Pastor Li, of Pingtu, bears on his body the marks of Jesus, having received many stripes because he refused to deny his Lord.

The next year the stations were reopened. Christians had maintained Christian services in the presence of danger and the absence of missionaries.

The coming to Hwanghsien of Dr. T. W. Ayers in 1901 was the opening of a brighter day. Medical work has been a most fruitful evangelistic agency.

Laichow was opened as a station. Churches multiplied and pastors were ordained to shepherd the growing flocks. Bush Theological Seminary in Hwanghsien and the Training School for Bible women in Laichow came in response to an imperative need. Pingtu became an educational center with

the opening of the Christian Institution for boys and the Effie Sears Memorial School for girls.

REVOLUTION

In the stormy days of the 1911 Revolution interior stations had to be evacuated. Hwanghsien was besieged by the Imperialists and was looted by both armies in turn. Dr. T. W. Ayers stayed in the Hwanghsien hospital, and Dr. J. McF. Gaston refused to leave Laichow when the wounded and suffering were so numerous. Miss Lottie Moon, Dr. W. B. Glass, Mr. J. V. Dawes and Mr. Hartwell all risked their lives to be of service to the sadly-stricken people. Another hazard of that year was the pneumonic plague, one hundred per cent fatal.

Yet the work grew. Tsingtao, Tsinan, and Tsining were opened as Baptist stations and some out-stations were taken over that had been partially worked, then abandoned, by the Gospel Mission.

In 1920 an institution of higher learning, the North China Baptist College, was begun in Hwanghsien for the use of the whole mission. The Seventy-five Million Campaign gave buildings and equipment. The institution is divided into several departments, the kindergarten, the primary department for boys and girls, the high-school department for both boys and girls and the Junior College, known as Willingham College, the Normal Training School for Teachers, the Bible Training School for Women, and the Bush Theological Seminary. This school with its many departments is a veritable beehive of industry. On the campus are several splendid new dormitories and other buildings. It is the center of our educational work in the North China field. Five years later Russian propaganda and a wave of induced patriotism sought to loosen the student's hold on Christianity. The Gospel was advertised as a foreign superstition wholly unnecessary to China which had Dr. Sun's Three Principles for a Saviour and needed no other. The teaching of the Bible was taboo in all such schools as sought government recognition.

Believing that education divorced from Christianity may be a menace to China rather than a blessing, and that national prosperity and stability depend upon the understanding and keeping of God's laws, the North China Baptist Mission schools have remained Christian, putting first emphasis on God's Word as authoritative for both the individual and the nation. These schools though originally for the Christian constituency are attracting large numbers of young people from other denominations, and also from non-Christian, or even anti-Christian families.

THE NORTH CHINA BAPTIST ASSOCIATION

This association was formed in 1891 with eight delegates from the four churches. Its name, Teng-Lai Association fitted it very well, for all the churches were in the Teng and Lai prefectures. As the work spread to the West this name was changed to Shantung Association to embrace the whole province. That name, too, was soon outgrown. Two stations were opened in Manchuria and a Baptist colony moved across the border into Shansi. The Association now comprises seventy-nine churches with fifty resident missionaries in nine stations, twenty-three Chinese pastors and a host of evangelists, most of them volunteers who work tirelessly without salary. An orphanage is also well sustained by the Association.

Though mission work outside of the stations retains most of the discomfort and some of the dangers of former days, mission homes have vastly improved material surroundings. Foreign styled houses are the rule. Motor cars have largely taken the place of cart and shentze. Three stations have well-equipped hospitals, namely: The Warren Memorial Hospital at Hwanghsien, the Oxner Memorial Hospital at Pingtu, and the Mayfield-Tyzzer and Kathleen Mallory Hospitals at Laichow-fu.

W. M. U. AND B. Y. P. O. WORK

Woman's Missionary Societies and B. Y. P. O.'s have been organized in practically all of the churches and are functioning actively.

The Woman's Missionary Union of Chefoo has been missionary, indeed, not only by fostering all the work, but by doing evangelistic work in the city and near-by villages. This organization sent two offerings to our mission at Jerusalem this year.

The country work is covered by gospel-hall preaching, colportage and tent evangelism. During the year two new gospel-halls have been established, where services and classes for men, women and children are regularly held. This work is largely done by volunteer helpers. About ten thousand Scripture portions and Bibles have been sold. Five tent meetings with far-reaching results have been held in big market towns, and a few converts from each place have been baptized.

The Good Will Center in Tengchow is the live wire of that church. The two young women who teach there and preach in the homes of their girls, are very earnest and are "out for souls." Two from that center were baptized, and others were saved, but not allowed to be baptized. The church itself is undertaking the support of one of these workers for next year. This Good Will Center is just inside the North Gate, and occupies the very home in which Miss Lottie Moon had her day-school for years.

Of the B. Y. P. O.'s in Pingtu, there are nine organizations in our station with about 200 members. They are federated under a council which plans bi-monthly general meetings. Along with other B. Y. P. O.'s in China, they have part in the support of an evangelist in Manchuria, the two organizations of the hospital contributing most creditably to this.

WORK IN MANCHUKUO

On account of the geographical position and the recent new political situation in Manchuria, or Manchukuo, it may be necessary in the near future to organize a new mission for this most Northern portion of North China, where three couples work: Dr. and Mrs. Charles A. Leonard, Rev. and Mrs. W. W. Adams, and Rev. and Mrs. Victor Koon.

Dr. Leonard gives this brief survey of the work in Manchukuo: There are twenty important towns and cities in

North Manchuria outside Harbin in which work has been started. In two of them churches have been organized. In ten of the others there are organized Baptist groups which have their own places of meeting—bought by the Christians, given by one of the brethren, or rented by the group—and incidental expenses are borne by them. These groups and the two churches have regular paid leaders, some of them graduates of the theological seminary of North China, others only lay evangelists. Then there are five other groups where the brethren carry on without a regular leader, the laymen conducting worship and prayer meeting. On holidays they hold special evangelistic meetings for the unsaved. Baptist believers at each of these twenty places number from twenty to two hundred. There are a half dozen other centers where there is no work at all. We visit these from time to time when travelling to and from the out-stations. Several of these are from three to five hundred miles in three directions from Harbin. The population of these towns and cities runs from eight to fifty thousand Chinese. Harbin city and its environs have nearly a half million Chinese, Russians, Japanese, Koreans and Europeans. There are now two Chinese and one Russian Baptist church there, the membership of each being from two to three hundred. The Gospel is heard by thousands at the three evangelstic services conducted there daily throughout almost the whole year. More than a thousand Chinese have been baptized these ten years and fully twice that many more have indicated their decision to follow Christ.

South Manchuria is Dairen's field and that includes the city of Newchang 150 miles up the coast and Mukden 250 miles north of us. More recently, work has been opened in a town on the Yalu River, about 500 miles by boat from Dairen. This town is called Liu Dao Ko, which may be interpreted "tributary No. 6"; tributary to the Yalu. Five years ago a family of four, members of the Dairen Church, left for Liu Dao Ko. They found a vast territory in which no Christian work was being done. They sent to us for Bibles and tracts. With these, one member of the family went afield to preach. And now, a beginning has been made toward the

organization of a church with sixty-one members. Except for the cost of these Bibles and tracts, and they were contributed by a friend in Spokane, Washington, and the travelling expenses of the missionaries who have made two trips to the place, this work has cost us nothing financially.

There are ninety members in the church at Dairen, thirty-two of whom were baptized this year. Contributions for the year amounted to $440.51.

The church at Newchang has sixty-six members, twenty-three of whom were baptized this year. Their contributions for the year amounted to $400.00. They also bought a piece of property adjoining the present church lot at a cost of $1,350.00. This church has a Chinese pastor.

At Mukden there is only a small group of Christians with a street chapel as center.

In these three groups, we report 217 members with contributions amounting to $840.51. Both of these items are incomplete.

THE REVIVAL

When we think of the beginning of God's work through Baptists in China, a hundred years ago, and the beginning in North China where His redeemed ones could be numbered on the fingers of one hand and then when we number our brothers and sisters by more than ten thousand at the end of a century in this one association, within the boundaries of this Mission, we know "neither is he that planteth anything, neither he that watereth; but God that giveth the increase."* Our hearts are filled with praise when we think of the revival which has blessed this Mission during the last three years of a century of Baptist work in China. For several years prayer was made for a great outpouring of the Holy Spirit upon the North China Mission and the North China churches. In 1932, God wonderfully, graciously blessed His children. Lives were cleansed and filled with the Spirit of God. They became His witnesses, gladly telling how great things God had done for

*I Corinthians 3:7.

them. Missionaries, pastors, evangelists, men and women, deacons, students, learned and unlearned, rich and poor repented, confessed their sins, made wrongs right, where it was possible, and were filled with the joy of the Lord. These have been shod with the Gospel of Peace and have become volunteers, joyful witnesses in city and village all over the North China Association and some have gone to regions beyond in Manchuria and Mongolia. We pray that this revival will be the normal condition of the churches. We thank God for this crowning blessing for Himself at the close of the first century of Baptist work in China.

CHAPTER V

THE INTERIOR CHINA MISSION FOUNDED

When we mention the Interior Baptist Mission we pause for a season of gratitude to the Heavenly Father for His plans and purposes worked out in the lives of individuals, of His churches, and of His missions to save the muititudes who are waiting to hear the Gospel.

Thirty years ago, in Honan and Anhwei Provinces there was a vast territory dotted here and there with thousands of small villages. Occasionally rising in their midst were larger centers, and overshadowing these were larger cities. All of these were occupied by millions of people utterly ignorant of the glorious opportunities of the Gospel of the Son of God. At the same time God's Spirit was calling to the hearts of two individuals, Dr. W. Eugene Sallee and Rev. W. W. Lawton, to reach out into the needed fields of Interior China with the Gospel. These two rare spirits were linked together with their Master in their plans and purposes. Soon they were making their way over rugged paths, across rivers, up mountains steep, travelling through dangerous sections, while searching for the place where God would have them locate in His service. We do not wonder at the joy of their hearts when in September, 1904, work was opened in Chengchow, Honan, in the name of the Lord Jesus as the founder and leader of all.

Through the years, by the faithful prayers and efforts of these two and their wives, and by the faithful co-operation of the Baptists in the southland of America, others were added to the list of co-workers, both from China and America. Steadily God's plans were carried out, souls were saved, churches established, schools opened, and Christ's cause went forward. The dreams of the missionaries for the Interior China Mission had become a reality. Soon the busy fields of

Pochow and Kweiteh were added. These later made the connecting link between Interior and Central China. This was the original hope of the founders. Pochow and Kweiteh had been opened by other Baptists, who were later led by the Lord to join with the Southern Baptist Convention work. This was God's way of adding a number of valuable workers to the list, and of furthering His plan for the Interior Baptist field.

The acheivements of the first twenty years are briefly surveyed in the following report of 1924:

"The Interior China Mission of the Southern Baptist Convention was opened September 4, 1904. With grateful hearts we acknowledge the goodness of our God. The years have been full of His gracious favor.

"Then we had one main station, now we have four.

"Then we had no out-stations, now we have forty-five.

"Then we had three missionaries, now we have forty-eight.

"Then we had one Chinese worker, now we have one hundred and sixty.

"Then we had no Christians, now we have one thousand five hundred and fifty-four.

"Then we had no schools, now we have eighty-five, with three thousands pupils."

From this report it is necessary to explain that a great campaign had been launched among the Baptists of the Southern part of America for spreading the Gospel to the uttermost parts of the earth. Large sums of money were given that scores of missionaries might be sent to the different parts of the world to spread the Gospel. Among the many who were sent out, Interior China Mission received her share, until forty-eight missionaries were busily occupied with the work of high schools, Bible schools, and city and country evangelism. Hospitals were opened in Chengchow and Pochow in addition to the other phases of work in these cities, and in Kaifeng and Kweiteh. Property was purchased, a number of substantial buildings were erected, and these were occupied by a large number of students, and work was directed by the missionaries and the Chinese co-workers in charge. Those were days of

joy in service, of new visions, of organization, constructive planning working, praying, and laboring together with God for His Glory! Those were days of prosperity when money came easily, and work advanced by leaps and bounds. Churches were organized, and within them Sunday schools, B. Y. P. U.'s, women's and children organizations were fostered in each of the main stations and in some of the country places. Associations were organized at Kaifeng, Chengchow, Kweiteh and Pochow, and these were brought together in one large Honan-Anhwei Association for Baptist in Interior China.

But with much advancement and prosperity there came the feeling of the need of more spiritual power, and a deep desire on the part of all for a great revival in our midst. To that end Christian co-workers all over China began to pray. As "we know all things work together for good to those who love the Lord and are called according to His purpose," we need not be surprised that God often allows suffering and disappointments to come in order to answer our prayers. Thus it has been true in His plans for the Interior China Mission. The inflow of funds began to lessen, workers were cut off from America. Many went home on furlough and were not allowed to return. Gifts lessened year after year, and Southern Baptists failed to meet the needs for the work in China and other fields. Upheavals within China brought about many changes. Many of our schools were closed for a time, and numbers of Chinese workers were scattered in different parts of China. During this time one of our beloved leaders, Dr. Sallee, was called to his great reward, and Mr. Lawton could not be so active as in former years. Others were called away to be with Jesus, and our numbers were greatly lessened. We had to lean harder on the Lord. He has been teaching us many lessons. Now there are only twenty-six missionaries left in the Mission, but they, together with the faithful Chinese brethren and sisters, are seeing the mighty power of God's Spirit working and souls being saved in large numbers. God's children among the Chinese are rallying to the support of the work, and our already organized churches, twenty-five in number, are launching campaigns for self-support. Many Chinese

are feeling the call to give all to the Master, and launch out in special service in His name. From the students of the Bible schools in Kaifeng, we see every year those who are longing to prepare themselves to help win China for Christ. Our churches have been greatly cleansed and church members are feeling it their duty to go out after others. Many are being trained in thorough Bible study, soul-winning, and giving, that the Lord's cause may go forward in all Interior China and the world.

Let us look now at the stations separately. *Pochow* in Anhwei is worked by only Baptists and Catholics. The missionaries, only five in number, feel responsible for the nearly six million inhabitants in that district. Here is a Baptist opportunity. Dr. Maddry has promised recruits. Although Pochow did not become a part of the Interior China Mission until 1910, the Gospel has been preached there by Baptists since 1901. When one thinks of Pochow one thinks of the Bostick family, two brothers and their wives and a sister, who have given the larger part of their lives in China to that field. There are two self-supporting churches in Pochow in addition to five other organized churches in five of the seventeen out-stations. Three evangelistic groups go out for tent meetings in the country during the fall and spring months. There are 490 church members in the district. Nine centers have Sunday schools and two have organized women's work. There are four organized young people's unions. Even with the shortage of funds from America, none of the sixteen native co-workers has had to be dropped. Most of the Christians have come to the help of these evangelists. The boarding schools in Pochow have been closed for several years, but plans are being made for schools of higher and lower primary grade. Numbers of Pochow students attend the Bible school in Kaifeng each year. Mention should be made of the medical work carried on by Dr. Mary King, and co-workers. Dr. Maddry, after his recent visit to Pochow, remarked more than once that it was one of the greatsest pieces of mission work he had seen in China.

The Baptist work in *Kweiteh,* Honan, was started in 1908 by Rev. and Mrs. S. J. Townshend, independent English Baptist missionaries. The first converts were baptized in 1910. In 1917 they joined the Interior Mission. Practically all of the time, they, with one other missionary, have been alone in Kweiteh. Emphasis has been given to evangelism. There are now sixteen out-stations and five organized churches with a total membership of 365. There are twenty-one Sunday schools with an average attendance of 1,000. The Woman's Missionary Society in Kweiteh city church has thirty-five members. There is also a Sunbeam Band. The contribution of all the Christians amounts to $500.00 a year in money. In addition the Christians have been taught to bring a tenth of their grain to the house of the Lord. In the city there is street chapel work and visiting in the homes. There is also a special work among the shopkeepers.

The opening of the work in *Chengchow* in 1904 marks the beginning of the Interior China Mission. For four years an English missionary family had prayed and had asked others in England to pray that the Lord would send some one to preach the Gospel in Chengchow. One day during the Boxer year they had passed through Chengchow in a horse cart en route from Shansi to Hankow. Their two children were sick with amoebic dysentery and it was the night that they spent in Chengchow that their little Mary was called to be with Jesus. As foreigners could not be seen on the streets, a faithful servant wrapped the body in his own garment and buried her outside the West Gate. As the sad father and mother resumed their journey, leaving their precious one behind, they prayed that soon the Lord would send some one to Chengchow to tell the people of Jesus. There is abundant evidence now that the Lord heard their prayer, for nowhere in the Mission is the work on so high a spiritual plane as in Chengchow.

The Chengchow field covers six counties with an approximate population of 1,500,000. There are seven organized churches with a total membership of 550. There are seven Sunday schools, three Women's Missionary Societies, one Baptist Young People's Organization for intermediates, and one

Tayankou Church, in the Big Steep Valley of the Chengchow Field and Some of its Members. This Church is a Cave in the Side of the Hill.

Members of Two-Weeks' Bible School Held After the 1935 Chengchow Association Meeting at Which 502 Members of Churches of the Interior China Mission Were Present.

Sunbeam Band. Meetings are held in more than forty chapels which are rooms usually prepared by the local people. In behalf of these chapels regular services are held each week. One from Chengchow wrote:

"The Chengchow Church W. M. S. is divided into three circles. They are making encouraging progress on their home study course. The women in the country churches have less opportunity, as so few of them read the Word. The present staff of workers take eighteen months to get around to all the churches for classes. However, some women are attending the classes in neighboring churches as well as the ones held in their home church. By spending a few weeks in concentrated study of the Word each spring and autumn, and by using what opportunities they can at home, there is a hopeful group of leaders growing up. We greatly rejoice that some of the women from this field are availing themselves of the privileges of the Bible Institute in Kaifeng. They have proved active helpers on returning to their churches."

The missionaries of Chengchow have recently sent out a general letter, part of which I quote:

"During the last ten years, due to cruel persecution, it has been necessary to try to protect our weak churches from defects within and without. The situation was not encouraging until the Lord graciously poured out His Holy Spirit on our churches of the North China Mission. The overflow of this revival filtered into Honan, and Chengchow was the chief recipient of this 'Healing Stream.' Evangelism has always followed a spiritual awakening and all the work of the station here has been quickened. This year the station was able to set aside a small group for carrying their evangelistic tent into new territory. In the selection of the fourteen places where the tent has gone during these last few months, the effort has been to center in communities where we were welcomed and sponsored by a single Christian. This reduced expense and encouraged confidence. We are endeavoring to see that the Good News is carried to all in our territory. Some two hundred have probably made profession during this spring's campaign, but time and eternity will have to reveal the definite

results. Thousands have heard the Word, and the majority of these for the first time.

"Much is being said these days about indigenous Christianity, church responsibility, self-support, and so forth. Are we making progress to that end? Grave mistakes have been made in the past. Foreign ideas and ideals have clung too tenaciously in many instances. The carrying out of these ideals has often been paid for with foreign money until today finds many mission fields burdened with organizations which are hindering, rather than helping, to attain that ideal of self-propagating Christianity. Indigenous religion grows out of native environments and is propagated by individuals of that nation. It is interesting to note the rapid development of stewardship following the revivals in our Chengchow field. Almost in every instance with spiritual awakening comes a sense of obligation to the Lord in tithing. A prerequisite to giving is found in II Corinthians 8:5—'But first they gave themselves to the Lord.' At our last annual meeting of the Chengchow Association the brethren agreed among themselves to launch out in an effort that is far-reaching toward the much hoped for ideal of self-support. Two of our churches assumed full support. The others are taking up forty per cent and sixty per cent of all their expenses. Church subsidy such as is found in our mission work is not scriptural. Therefore, all our Chengchow churches are joining in a great effort to correct this un-scriptural method of financing their work. The churches have been given the privilege of calling their own preachers. We missionaries have agreed to help correct this un-scriptural method of carrying on our work by not organizing or opening up new churches unless the congregation of such organizations are willing to assume full responsibility, thus becoming a New Testament church in the real meaning of the word. Financing a church is not difficult when its membership has spiritual life and can follow the New Testament plan of giving: I Corinthians 16:1-2. Churches are not financed according to the possession of this world's goods, but according to the possession of that 'abundant life.' When our church membership is filled with the spirit and our churches

are guided by the Spirit, then, and not until then, will the foreign element in mission work be eradicated from our church life, and Christian religion itself, will become native to Chinese life."

Kaifeng, the capital of Honan, was entered in 1908 by Dr. and Mrs. Sallee and claimed for the Lord. The very early years were years of seed-growing. The first church to be organized is now known as the Drum Tower Street Church. It has a large building with a seating capacity of 1,500. Tens of thousands of people pass this building every day. In addition to the regular church services, Christians stand out on the street day after day to invite the people in to hear the Gospel message. The Christians are especially known by their zeal in tithing and witnessing. There are four other Baptist churches in Kaifeng—one near the East Gate, one near the North Gate and two in the South suburb. One of the churches in the South suburb is connected with the Bible schools. It serves a large territory of villages in which groups preach regularly. Crowds attend the Sunday services, and all Christians have ample opportunity for personal soul-winning.

Four of the out-station groups of Christians link up with the Christians near the South Gate to form one church, known as the Five Place Baptist Church. They have an active work with well-organized Sunday schools, missionary societies, young people's organizations including Sunbeam Bands, in each of the five places. A Good Will Center with a Primary school is operated in connection with the church. Soul-winnig is put first, and we often hear of souls being saved even in the Parent-Teachers' Meetings. A group from this church is active in holding tent meetings.

The country work to the South which was opened in the early days by Mr. H. M. Harris is being blessed by the Lord. There are nine out-stations in this group. Out from these out-stations are many small groups of Christians meeting weekly for worship. Near one of these out-stations there are fourteen such groups. Three times a year people from all the Southern part of the country gather at Chang Shih, which is the logical center for this field. About four hundred usually

come and live on the premises. Soup and vegetables are provided by a general collection, and each brings his own bread. The people date events from these meetings as they are the most important times in their lives. People who want to be saved come along with the Christians, and many of them find the Lord, while the Christians are built up in their faith. At least two hundred Christians in this country field go out once a week to witness to those who do not know about Jesus. Some of the old sisters make it their chief business to go and tell others of their Lord. "The love of Christ constrains them." Thus China is being slowly brought to the Lord. One evangelist recently remarked that his members brought in their converts in such large numbers that he had difficulty in getting acquainted with them and in knowing them. There are yet many of the people to be reached with the message. Within a radius of five miles from one of the out-stations are two hundred villages with a population of eighty thousand. Around another are one hundred and fifty villages with a population of sixty thousand.

Kaifeng has, from the beginning, been the educational center of the Mission. Formerly there were two large high schools and four large primary schools in Kaifeng proper. At present the Mission is putting emphasis on Bible schools. Yu Wan Men's Bible School and Shih Yu Bible Institute are located south of the city. These serve the entire Mission. The men and women specialize in the Bible, but also study a few other subjects. The girls receive a fundamental education along all lines in addition to their Bible training. The Bible schools seem to be fitting the needs of the Mission.

In the Interior Mission we face the future hopefully. Our needs are great. We have had a taste of revival, but we pray for far more. We long for all our country Christians to be able to read the Word of God. We long for our educated Christians to have more love for the Bible. We want every Christian to be a soul-winner. We covet the prayers of our brothers and sisters in China that the Lord of the harvest may send forth more laborers into this part of the vineyard. We need more spiritual preachers.

THE POSTLUDE

THE CLOSE OF THE CENTURY

With one tick of the clock the register of time closes the first century for Christ in China, and a new century begins. What this new hundred years shall record for Christ in China will be determined greatly by the response of Southern Baptists as they hold up the hands of their missionaries, their Secretary to the Orient, Dr. M. T. Rankin, and their Executive Secretary of the Foreign Mission Board, Dr. Charles E. Maddry. Every door of opportunity stands wide open. There are fewer obstacles and more to encourage now than any year of the past century ever witnessed.

"One day last Spring Dr. Charles E. Maddry and Mrs. Maddry, Dr. and Mrs. J. B. Weatherspoon, fourteen South China missionaries, Pastor Cheung of the Hong Kong Baptist Church, and six other officials of the Leung Kwong Baptist Association (Convention) made a pilgrimage out to the mountain side cemetery of Hong Kong where they found among the graves one marked by a single granite slab bearing this inscription:

HENRIETTA
First American Female Missionary to China
Daughter of
The Rev. Addison Hall, of Virginia, United States.
Consort of
The Rev. J. Lewis Shuck, Missionary to China,
From the
American Baptist Board of Foreign Missions
She was born October 28, 1817
Married 8th September, 1835
Arrived in China September, 1836
In the prime of life, in the midst of her labors, and in the meridian of her usefulness, suddenly, but peacefully
She died at Hong Kong, November 27, 1844.
Aged 27 years.
Hallowed and blessed is the memory of the good.

Reverently, silently they stood, conscious that they were on holy, sacred ground. Memories flooded their hearts and God seemed very near. Gratitude surged through their thoughts and new courage filled their own souls.

Then, softly and bowing humbly, Pastor Cheung stepped forward and laid upon her grave a fragrant wreath as a token of love. From America some had come, from the four corners of South China others had come; but none had remembered to bring a token of love save the Chinese himself. He recalled that the first Baptist church in all China was the predecessor of his own charge there in Hong Kong. He felt the inexpressible throb of thanksgiving for what it had meant to him and his people for this frail little woman to come over to hostile, bitter, forbidding China. His whole soul breathed a constant prayer of love to God for His goodness and mercy. Flowers were only a feeble attempt at expressing his love and gratitude, his respect, and adoration. But he had remembered to bring them!

And so it is in China today! Southern Baptists may try to appreciate Henrietta Hall Shuck. They may try to relive her experiences and share her sorrows and sunshine, her problems and victories. But the real sharing, the true understanding, the genuine gratitude is to be found only in the hearts of the Chinese Christians. They know what it would have meant if she had never come!

While their hearts beat fast with heavenly thoughts, they turn westward and looking toward America wonder why we have not sent more Henrietta Hall Shucks. The century is nearly gone! The last opportunity of this hundred years is rapidly passing! The record will soon be finished!

"The sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!
The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must in fervent haste proclaim."

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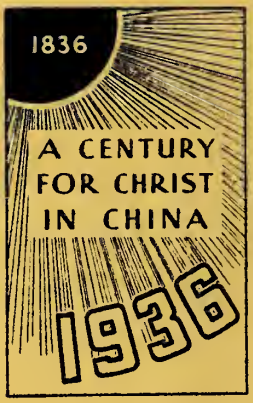
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